

I-7





Digitized by the Internet Archive  
in 2015

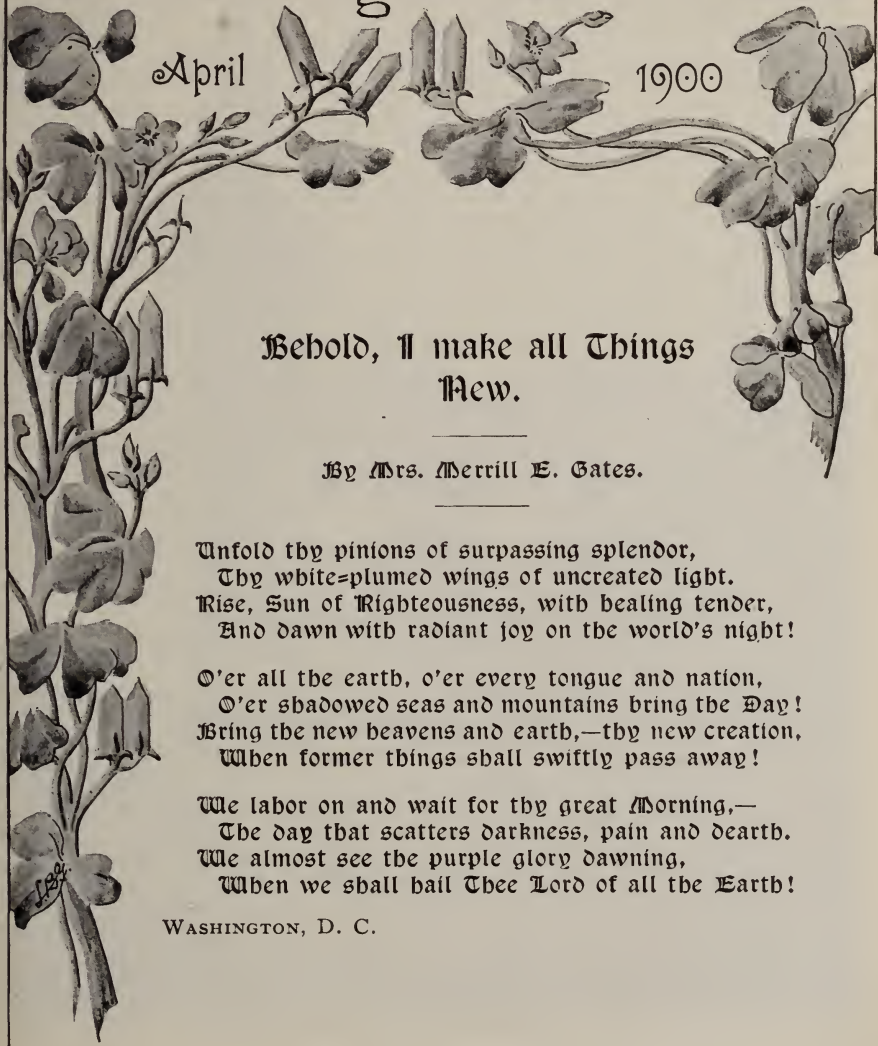
<https://archive.org/details/lifelightforwome304woma>



# Life and Light for Woman

April

1900



Behold, I make all Things  
New.

By Mrs. Merrill E. Gates.

Unfold thy pinions of surpassing splendor,  
Thy white-plumed wings of uncreated light.  
Rise, Sun of Righteousness, with healing tender,  
And dawn with radiant joy on the world's night!

O'er all the earth, o'er every tongue and nation,  
O'er shadowed seas and mountains bring the Day!  
Bring the new heavens and earth,—thy new creation,  
When former things shall swiftly pass away!

We labor on and wait for thy great Morning,—  
The day that scatters darkness, pain and death.  
We almost see the purple glory dawning,  
When we shall hail Thee Lord of all the Earth!

WASHINGTON, D. C.



CATHEDRAL AT SEVILLE.

## SPAIN.

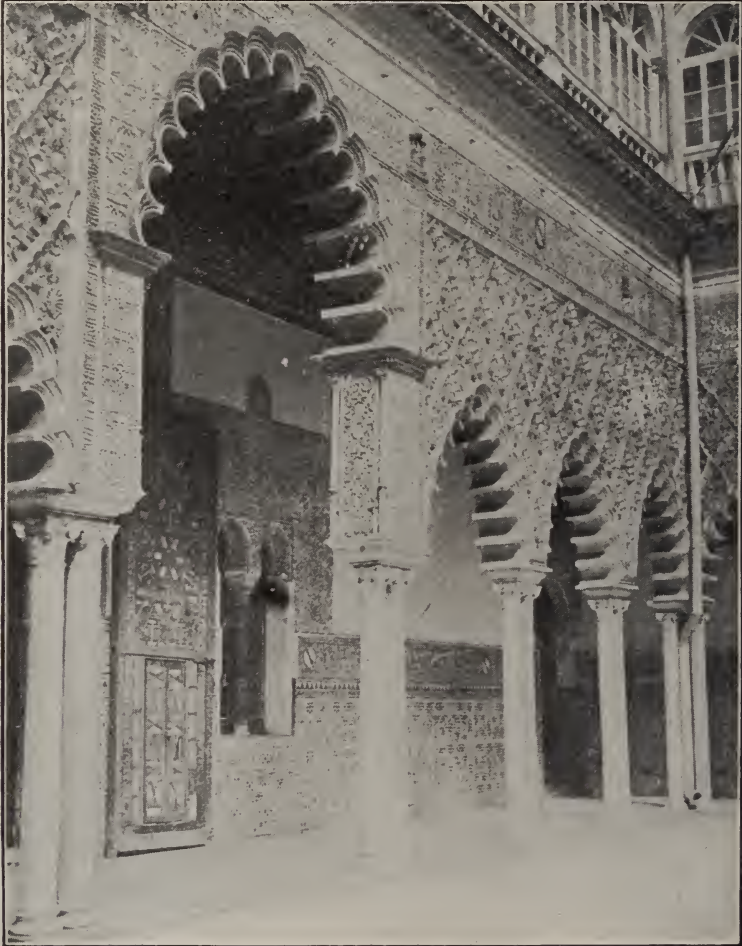
## HOLY WEEK IN SEVILLE.

BY MISS MARY L. PAGE.

“You have not come any too soon,” they said when I arrived in Seville Wednesday of Holy Week; “the first processions begin to-night.” I had heard much of these processions that date from time immemorial; they are more unique and characteristic than anything in Rome. They began at sunset, and the dramatic effect was much greater at night. We were seated in a balcony overlooking a square which was full of people. Down the long, narrow street opening into the square came the procession. A platform covered with a velvet canopy was moving slowly along; on it was a life-size figure of the Virgin dressed in gorgeous robes of velvet and lace; there were candles and footlights in front; twenty-five men screened from view bore it upon their shoulders, stopping now and then to rest. Nazarenos—men dressed in purple or red, with tall, pointed caps and masks over their faces—walked in front. They belong to different societies who own these images, and vie with each other in getting up a splendid show.

Thursday evening the pageant went on again for three or four hours, but Friday it began at dark and lasted all night. First there came a Virgin, then some apostles, Christ and John, John with Mary, the scene in the garden, more virgins, the trial of Christ, the Marys round the cross, the crucifixion itself. We looked and looked; we ate our dinner in snatches; the *pasos* became more striking—the descent from the cross, the laying in the tomb, and then more and more virgins; there were virgins sorrowful, virgins imploring, virgins resigned, virgins weeping. Some of the Nazarenos were in black, others were in white, with long trains sweeping the ground. We pressed our way to the cathedral to see the procession pass through the dimly lighted vaulted arches. As they emerge they were met by a band of Roman soldiers with flashing helmets and shields; their robes of red and crimson and purple were adorned with velvet sashes and trimmed with fringe of gold. But there was a break in the procession and hurrying to and fro; a virgin had taken fire from the candles, and was burning up! The platform was hastily withdrawn, the fire extinguished, and after a moment of confusion the scene went on. Then came a virgin with a velvet robe that had cost \$20,000, given by the cigarette makers, mostly women. A centimo—the fifth part of a cent—had been exacted from their wages every day for a year. This mantle was of the richest crimson velvet, adorned with lace and jewels, and having a train that reached to the ground.

At midnight I went to lie down, but got up again for two hours. The square was crowded all night long until seven in the morning. The most notable figure of all was a Virgin covered with jewels and precious stones, lent for the occasion by the wealthy women of the city.



INTERIOR OF CATHEDRAL.

Saturday morning we went to the Cathedral to see the "rending of the veil." We were there an hour beforehand to secure places, on account of the press of people. The Cathedral is being repaired; the center is full of





SEVILLANA.

scaffolding, so the ceremony was in a side chapel. After a short service, in which mass was said, the priests grouped themselves in front of the altar; there was a moment of silence, then at a signal the curtain of the high altar moved slowly back, the choir boys rang hand bells, the organ burst forth and the bells of the Cathedral clanged. I had heard the effect was most impressive, but perhaps I was a little too near, and had seen them trying the cords beforehand to see if they would work.

The afternoon of Holy Thursday we went to see the archbishop wash the feet of the beggars. The Cathedral chapel was crowded; a space in front of the altar had been reserved. The twelve beggars came in and seated themselves at right angles in front of the altar. They were neat and clean, dressed in new suits given for the occasion. The archbishop, surrounded by bishops, came in. They took off some of his splendid robes; attendants went on either side carrying velvet cushion, silver ewer and basin. He dropped a little water on the clean feet, touched them with a towel, and the great deed of love and humility was accomplished! They then seated themselves to listen to a sermon. A friar with tonsured head went up into the high pulpit. He was dressed in coarse brown with a rope girdle round his waist. His theme was the love of God. "My brethren," he said, "the source of love, with all its inspirations and manifestations, is found in the Catholic church. Where," he cried, "will you find Protestants with this love; where do you see them doing good deeds for the love of God; what good things do you ever find among them?" And the archbishop, bishops and priests listened with attention and nodded approval.

Easter Sunday I went to hear a Protestant pastor in what was once a Catholic Church, but was bought and fitted up by an English society. In the evening I heard another Protestant sermon in still another Roman church. The convent had been made over into a house, and there the pastor, climbing up a narrow iron stair, lived with his family.

They say that the great hindrance to evangelical work in the south of Spain is the immorality of the people. The climate is mild and soft, the land is fertile; trees and flowers and singing birds make it a Paradise. The temptations also of an indolent life and yielding disposition are tremendous.

But after passing through this garden of Spain and meeting only gentleness, kindness and generosity on every hand, I cannot believe that the Lord will leave this people to their own destruction. Surely there are still fifty righteous men to be found even in Andalusia!

## CHINA.

## POWER OF THE WORD IN CHINA.

“ My word shall not return unto me void.”

BY MRS. ALBERT P. PECK, PANG-CHUANG, CHINA.

FEW who have lived to middle life have not had times of special perplexity or unusual sorrow, when a verse from the Book of books—familiar, possibly—came with such force and fullness of wisdom and comfort that one is moved to feel that that one verse is worth untold treasures: “ My grace is sufficient for thee ;” “ I can do all things through Christ, who strengtheneth me.” How such words buoy one up, and make possible either cheerful resignation or performance of duties that seemed entirely beyond one’s powers.



MISSIONARY STARTING OUT ON A TOUR.

If this is true when familiar words are called to mind, is it not equally so when the word comes as a new message,—wholly unknown before? To illustrate: In one of our most distant out-stations lived a widow with two sons. She herself and one son were Christians,—the only ones in the village,—while the other son was dissolute and unprincipled. The Christian young man became ill with consumption, and the relatives and friends at once reproached the mother as being the cause: “ Do you not realize that the gods are trying to recall you to a sense of your duty ?” and they besought her to go to the temple to pray for his recovery, but she was firm. Although

everything possible was done for the young man, in a few months he died. Again the relatives came: "Do you not see how your persistency has brought you great sorrow? The gods have touched you in a tender spot; it is not your wicked son, but the one who was so very dear to you, and who, with you, had deserted the gods, who has been taken from you. It is so foolish, too, to forsake these gods whom your ancestors, for so many generations, have worshiped,—whom you can see, and whose eyes and ears you know are watching and listening to you,—to worship this God of the foreigners, whom you acknowledge no one ever saw, and about whom you know only what the foreigners tell you." We heard of her firmness through it all,



CHINESE COLPORTEURS WITH BIBLES.

although nearly beside herself with grief, and invited her to visit us,—anxious to give her all sympathy and help possible. She reached our home one Saturday afternoon, and we felt our words gave her little comfort. But the next day the Bible lesson was the first part of the fourteenth chapter of John,—words so familiar that you can repeat them even as you read this, but words that this woman had never before heard. Never having learned to read until she became a Christian (and she was too old to make rapid progress), her knowledge of the Bible was limited to what she had heard at preaching services and the texts she had committed to memory; and as she went over and over the beautiful words and realized that her son, so beloved, had not

gone into an unknown land, was not lost to her, but that Christ had come for him to take him to a beautiful home that he had prepared, and that among the "many mansions" there was one for her, too, where she would again meet her son, "to go no more out forever," the expression of her face changed from one of hopeless sorrow to almost radiant joy, and the verses were illumined as never before by the rich blessing they had brought to one sorrowing heart.

How clearly, too, are duties taught. Cherishing a grudge,—so dear to the Chinese heart (have they a monopoly of it?),—the desire to demand "an eye for an eye, a tooth for a tooth," how Christ's, "But I say unto you," etc., clears all that away; and Christians accept its application to the family quarrels so distressingly common.



SELLING BIBLES IN CHINA

How well we recall two sisters-in-law who had not spoken for years,—one a church member, the other an inquirer. On this truth being presented them they mutually apologized and dropped the enmity, begun by some trivial dispute, and a recent letter speaks of their "hobnobbing over their books, one patiently helping the other."

Still another phase is illustrated by the experience of one of our helpers, who, before his conversion, was studying to be a Buddhist priest. He still felt himself bound by a vow to eat no meat. On being remonstrated with by some of the Christians, he said, "Show me a verse that bears upon it, and I will invite you to a meat feast to-morrow." "Not that which goeth

into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man," quite convinced him, and they had their feast.

Instances might be multiplied indefinitely, showing characters changed, family life made peaceful and loving through the agency of the words of life, for the gospel "is the power of God unto salvation"—salvation from the power of sin here and now—"to every one that believeth,"—to Mongolian as well as to Anglo-Saxon.

Other results, too, may be shown. A merchant from a mountain village in Shansi went to a city on business, and bought from a man on the street—a colporter—a copy of Luke. Taking it home, he enjoyed it so much himself that he invited his neighbors in to hear. Through the influence of repeated readings a company of them were led to give up the worship of idols, and to observe every seventh day by meeting at the house of the merchant for more prolonged reading and study than was possible at other times. The next year the merchant tried to find the man who had sold him the book, but the colporter had passed on. The second year, however, he found a missionary, who was staying at an inn for a few days. He explained to the eager listener the passages that had seemed difficult to understand and that were carefully marked, and in response to a most urgent invitation visited the village of the merchant in the course of his tour. To his delight he found about thirty persons ready for baptism, and a large, interested audience ready to gather whenever he would address them.

Some years ago two missionaries of the American Board in the Province of Chihli, while touring, stopped a week in a large city, but met with little encouragement. One rainy day—discouraged—they were planning to leave on the morrow, when two teachers sent in their cards. On being admitted, the elder—a man of gentlemanly bearing and unusual intelligence—said he desired information about a doctrine taught in a book he had purchased, and which impressed him as teaching the truth. The intelligent interest of the two, searching for the truth, was as water to the thirsty to the two so full of the message they longed to give. They prolonged their stay, and afterward visited the village home of the two teachers. This was the beginning of one of the seven stations of the American Board in North China. The two sons



CHINESE COLPORTEUR.

of the older teacher are native pastors, supported by the native church, and the only daughter was the first woman in all that region to unbind her feet, and was for many years a valued Bible woman; while the father, after a beautiful, godly life, "entered into rest." And all this chain of events—so far-reaching in their influence, humanly speaking—had their beginning in a book sold by a colporter. Surely the "Sacred Church of Christ" did "Publish Good Tidings," and "Bore Witness" to the truth, as the Chinese characters on either side of the stand in the illustration proclaim.

Within a few months a man who found a tract in the basket of the wastepaper collector was converted through its agency, and was the means of bringing nine persons into the Christian church. The story of Neesima reading the Bible—loaned him by a friend—at night, lest its discovery should cost him his life; the joy it gave him; the ambition it stirred within him, with all the great results,—no mean factor in leading up to the new Japan, —all is familiar to you,—is enough by itself to make us long for the wide scattering of the Word of God, and to make us wish many rulers would imitate the young African king who "spent all his taxes buying New Testaments for his people, who learned to read very quickly." All may share the feeling of the missionary who reported it: "On putting one of these silent missionaries into their hands, I feel God is going to speak directly to their dark souls."

Very often—as in some of the instances mentioned—is curiosity awakened, and often deep interest roused by the preaching of the colporters and by the books and tracts they sell—not give. Not infrequently, either in city chapels, or at country fairs, or in waiting room of hospital or dispensary, or in village meetings, are those met whose minds and hearts have been in a degree prepared for the reception of the truth through these means.

We read of the many, many books sold, and of the many colporters of the Bible Society so faithfully sowing the seed,—the good seed,—only sowing, as they do not delay to nurture, but sowing so widely all over the vast empire. May we not rejoice in the thought of this scattering of knowledge; and ought we not to pray that those who read and listen may have their hearts touched by the Spirit of God and be awakened to newness of life?

The cuts in this article were kindly loaned us by the Leslie Weekly Company, which issued an interesting article on the work of the Bible Society in China a few months since.

## JAPAN.

## A HINT AT TRACT DISTRIBUTION IN JAPAN.

BY MRS. JAMES H. PETTEE.

“Haiken sashite tsukawasai!” “Haiken sashite tsukawasai!” “Condescend to make us to look.”

A little impatiently the missionary wife and mother looks up from the algebra example she is explaining, for she is teacher as well as mother, and smiles at the group of well-dressed Japanese just outside the low veranda window.

She has tried not to see and not to hear, but they will not be denied; so with a half sigh over another interrupted morning, she meets at the door the half dozen or so of men, women and children.

“Will you please condescend to let us gaze at your beautiful house?”

She bids them welcome, and leaving shoes outside and dropping blankets and bundles on the floor as they touch the soft matting with their foreheads, they tell her they are from the country, have heard of this wonderful foreign house, and have come a long distance to see it. So she leads them around, carefully passing by the study; the “master” is busy over his evening sermon and must not be disturbed, and neither the schoolroom nor the kitchen doors stand open that morning.

As they pass from room to room she asks them if they know anything about this Christ religion, and just before they leave, with a prayer that she may be guided in the choice, she gives to each of her visitors one of the tracts which she has in store for just such callers,—for the man, Dr. Gordon’s “What is Man?” for the woman with the sad, anxious eyes, the little pink-covered “John iii. 16”; for the children, a copy of “Glad Tidings,” full of pictures and stories, and they are gone.

An hour of her precious schooltime spent on these people, and to what good? She may never see, never hear of them again, and yet more than once, aye, many times, that morning call and its tract-giving have been blessed to the curious sightseer. Some heart has found God, and the blessed work been started in some small village.

It is the afternoon for the weekly visit to the charity wards of the large Government Hospital, and the missionary starts out with hands full of bright flowers for the dreary rooms, and a bundle of tracts, the useful “John iii. 16” again, Mr. Kanamori’s “*San Koriyo*” or “The Three Fundamentals of Christianity,” the last numbers of Dr. Atkinson’s admirable little paper, “The Morning Light,” the “*Chika Michi*” of Dr. Davis, “*Ichi Gon*”



Nos. 1, 2, 3, etc., a few Sunday-school cards from America with a verse of Scripture on the back, written in the *kana*, the simple hand that even the women can read. She carries also books to be lent, "Pilgrim's Progress" in Japanese, "Christy's Old Organ," "Bible Stories," "Talks to Mothers," and as she goes from cot to cot with a flower and a kind inquiry for each forlorn invalid she runs over her store of literature, thinking what will best fit this or that one's needs, praying silently that the Spirit may go with the printed message.

As the missionary starts off for a tour among the cities and towns of his field, he makes large drafts on his stock of tracts; for not only must the evangelists be kept supplied with all the helps possible for their work, but, by the way, as the traveler stops at tea houses or inns as he walks up the hills to rest his tired, two-legged horse, there are endless opportunities for this sowing by the wayside.

He meets all classes and conditions of men, and the "Jesus way" is a frequent and welcome topic of conversation. Dr. Learned's Commentaries on the different books of the New Testament, Dr. De Forest's Talks on the Ten Commandments, are in constant use, as also the Okayama Orphanage weekly newspaper, and talks by "Father Ishii" printed and sent out by the Asylum Press.

The bright-faced little Bible woman of Okayama, whose name is a household word in all that region, never goes to Kobe, or indeed anywhere by train, that she does not ask to look over the supply of tracts in the missionary closet; for she said, "People will talk and read on the train, it is so easy to get them interested in the 'way,' and they will read anything I give them." Her own little talk to her sinful sisters is one of the best of its kind, filled as it is out of her own experience, with the love of God for these weak and erring ones.

At the time of the Kyoto Exhibition, when thousands of people were attracted to the sacred city, under Mr. Cary's wise guidance not only was there a Jesus preaching place to catch the ear of the passers-by, but thousands of little three-cornered tracts, with the cross on the cover, were given freely to all who would take. I have not tried to give a list of tracts, not even to mention the latest or best, nor the aggregate of pages, nor any of the statistics which mean so much and yet so little. I have only attempted to show some of the ways in which tracts are distributed—a few of the many opportunities of bringing to the common people a little knowledge of God's truth, which we hope may always be but the beginning of the fuller knowledge that leads to salvation.

In the summer of 1873, Dr. Davis wrote in broken Japanese the first draft of the first tract published by the American Board Mission; a tract revised by his teacher into such high Chinese that none of the common people could read it. He asked another scholar of pure Japanese to put it into language that could be understood; it came back higher yet in style, and more difficult still to understand. Then, in despair, the wise doctor sat down with his teacher and fought it out, word by word, demanding it should be put into the every-day talk of the common people; and the Japanese helper begged his name might never be used in connection with it, as he was ashamed to have anything to do with so colloquial a book. This was the "Chika Michi," a little tract whose circulation during the first ten years reached 100,000 copies, and its end is not yet.

This was only the beginning of the long list of tracts written by missionaries and Japanese Christians, printed by different missions and by the Tract Society, and scattered broadcast through that land where one rarely finds a man or woman who has not mastered the intricacies of at least the Japanese syllabary.

OKAYAMA, JAPAN.

---

## TURKEY.

### THE BLESSING OF CHRISTIAN LITERATURE IN TURKEY.

BY MRS. L. S. CRAWFORD.

"Do you have what you want to read Sunday afternoons?" said a missionary lady to the young woman who served in her kitchen. "I have my *hymn book*, and I enjoy that very much," the girl responded. And yet it was the same hymn book from which she had sung in church Sunday after Sunday for many years. Rather stale fare for Sunday afternoons, we should think it. Should we not?

A poor, ignorant woman came for many weeks to a Protestant Sunday school, enjoying the exercises, and especially the hymns, some of which she learned. Then followed weeks of absence, after her employers had discovered where she went on Sundays, and had forbidden her going there again. One day she found her way, unobserved, to the missionary house, and delighted to see her friends again, sat down and sang the hymns she had kept in mind during her exile.

A girl lay sick—dying—in the Greek quarter of Broussa. She had never mingled much with Protestants, nor attended their services. During her illness, however, she welcomed a neighborly call from a missionary, and asked for a hymn that she had somewhere heard,—

"Jesus loves me, this I know,  
For the Bible tells me so."

The visitor gladly gave her a little book containing that hymn, with others, and she read it often during the last days of her life, and died with the book under her pillow.

I have told these incidents to give you an idea of the value of a hymn book. At this moment there comes before me the picture of a woman in a little mountain village of log huts,—one of the humblest of women, yet one in whose soul the light had dawned. She had barely learned to read, and begged me for a hymn book. “I can’t get one. Do give me one or send me one.” If I remember correctly, she was not begging it as a gift,—she was ready to pay its price,—but she hungered for what it contained. I know not how to represent to you the important part that hymns have in the religious education of a people. As I write another company of village women comes to my mind; women learning, with the help of a faithful Bible woman, the very “principles of the doctrine of Christ,” and hymns were an important agency. How often, in my own experience, has a hymn sung been the natural starting point for religious teaching or conversation. In the village of Sartovan, Turkey, where both men and women work in the fields, in these latter years, since a new light has come to the village, one hears Christian songs echoing from one hillside to another as the people are out at their work.

The publication department is an expensive department of missionary work, and in some countries is hampered by the censor of the press. In these days of retrenchment, the question naturally arises whether this is not the place to curtail expenses. “Why do you attempt much literary work? Give the people the Bible only. Is not that really all you had better try to do? Where you are working among civilized people can you not, in your schools, avail yourselves of the text-books they use? Many of these people have their own schools and must use books. Can you hope to create a literature for them? Is that legitimate missionary work?”

What shall we say in answer to these queries? Yes, the Bible *is* the “one thing needful.” Were not another treating that theme, I should like to tell you of some women I have seen in whom it has accomplished wondrous things. It is, indeed, a great thing to give the Bible to a people. Should we, then, stop with that?

Did you ever try to teach a Sunday-school class that had only the Bible text from which to study? I have, and the result was that I had to prepare lesson helps myself, and rejoice that now the mission press furnishes these helps. I found my scholars incapable of deducing the thought from the text without some guide in their study. In this land, where we deal with pupils of greater inherited ability, we do not think of requiring it of them.

A mission press does not attempt to "create a literature." The literature of a people must come from the people themselves,—not from foreigners. And now in some mission lands we *are* able, in educational work, to avail ourselves of books prepared by others. The need of publishing school text-books, or any secular books, grows less and less. Then, too, in our higher schools English is taught more and more, so that our graduates, including many of our pastors, are able to read English intelligently and well. But there still remains the mass of our people to live Christian lives, and to train Christian families. We owe them something. They cannot read English books and papers. They are, many of them, people of limited advantages. But they are struggling upward. To these people—and they are many—a weekly religious paper in the vernacular is a necessity of Christian life. Nor is a child's too great a luxury, nor outside the limit of "legitimate missionary work." Without this help how can we hope to cultivate Christian homes? How can Sunday be made the day it should be to children growing up in these homes? The "Letters to Mothers," prepared by the elder Mrs. Riggs, have been, and are still, valuable aids to such families. More recently Mrs. Fowle and Mrs. Seelye have contributed to children's literature.

I was once talking with some women in a town where the language spoken was so corrupt that I had difficulty in understanding the people. Troubled myself to understand, I feared lest my words might be equally unintelligible to them. So I asked the women if they could understand me. "O yes," was the answer. "We cannot talk as you do, but Kyria Sophia, our Bible woman, has taught us to read so we can understand you." Learning to read had introduced them to a purer language. A missionary has told me of revisiting a place after an absence of ten years, and observing a marked improvement in the language of the people, especially noticeable among the women; due to the fact that during those ten years they had been under the religious instruction of an educated Christian pastor and his wife, and had been inspired by them to make use of such literature as was available to them.

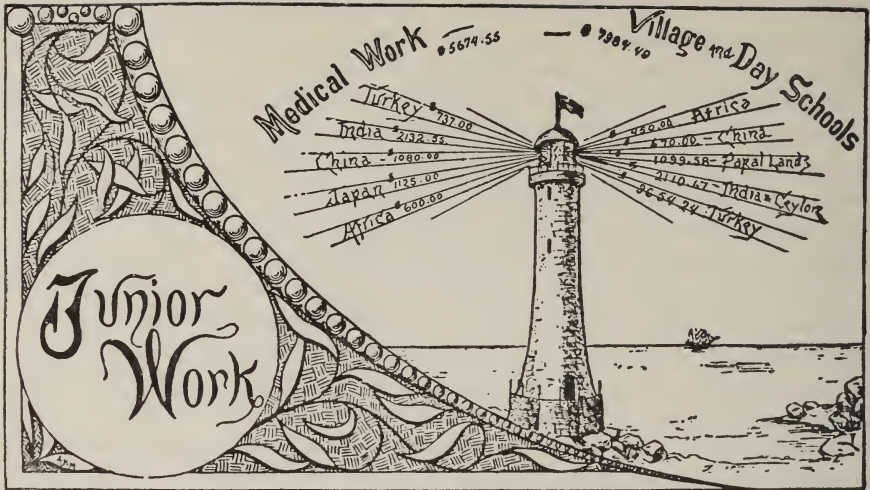
We have been thinking of those who need Christian literature to fill a vacancy,—whose lives would be empty without it. There is another class to be considered,—young people in our larger towns and cities, especially on the coast, who are being fascinated by weak and pernicious French literature, which floods the market. We once passed ten days in quarantine just out of Constantinople. A fellow-passenger spent nearly all the time reading French novels; going through something like eight in the ten days. We believe in crowding out the bad by bringing in the good. For the sake of this class we encourage the study of English,—to bring the rich stores of

English literature within their reach. For them, also, some choice books have been translated, including works of Henry Drummond and Andrew Murray; too few, alas, to meet the need, but a help.

We must feed the lambs of our flock. We once established a Sunday-school library in Constantinople, but found available scarcely thirty books in Greek, Armenian and Turkish suitable and attractive for Sunday-school scholars. Thank God for translations that have been made of books like "Jessica's First Prayer," "Tip Lewis and his Lamp," J. G. Holland's "Letters to Young People," "Christie's Old Organ," "Black Beauty," Samuel Smiles's "Self-Help." Would there were more of them! Thank God for the monthly *Child's Paper*. Would it were a weekly! I am reminded here of the limitation of our kindergarten schools. Our most venerable missionary thought it not beneath him to translate "Five little chickadees sitting in the sun." As the mission press cannot undertake to print the translations of such songs, our kindergartners think it worth their while to supplement the work of the press by making mimeograph copies of them, and so bringing them within reach of many schools. Sunday-school songs are often multiplied in the same way, at the expense of time instead of money.

Good and needed work has been done by our missionaries in the preparation of theological books and Bible commentaries. The demand for these decreases, in a measure, with the increase in the study of English in our theological seminaries; and yet, to the ordinary student, the mother tongue is most easily grasped. The Protestant community in Unieh, in a sense, owes its existence to a volume of Jonas King's sermons. A prominent pastor in Constantinople had his eyes opened to the "true light," by a small publication that fell into his hands. And although he, and the priest who was with him, tore and buried the leaves they considered pernicious, yet the seed bore its fruit. Instances of this kind are often quoted, and, perhaps, more often unknown.

On the Woman's Board Prayer Calendar we occasionally see the subject, "Christian Literature." When we see it again let it bring to our minds the Christian homes established, and the fathers and mothers who have begun to feed on the "sincere milk of the word," and who need its nourishment. Let us think of the children they are endeavoring to train to Christian manhood and womanhood; children who should have larger opportunities than their parents have had. Let us remember the young people attracted by *unchristian* literature. And let us earnestly ask God's blessing on song and story, on all that helps Bible study, that builds up the Christian life, that fills the mind of youth with what is pure and good.



- To give light to them that sit in darkness Luke 1:77 -

### WHO SAVED AZALEA?

AZALEA was so young and so pretty ; but to-day there was a look of overwhelming sorrow in the dark eyes. She stood in the deserted schoolroom at the west window, but did not notice the beauty of the sunset.

When her teacher approached, she turned with such a sad little smile that the tears sprang to Miss Ellis's eyes.

The girl bent her glossy dark head, and touched the kindly hand laid upon her arm with her lips.

After a moment's silence she said, huskily, "When the sun sets again they will come for me."

"My child, my child," pleaded Miss Ellis, "don't give up yet. The foreign mail must come to-morrow. Pray God that he may send us help."

The American lady who had supported Azalea at the mission school had died, and left her unprovided for. In another year she would have been accepted as a teacher in some of the other schools. But now she must go back to her parents, who would be glad to have her, only because an old mandarin had offered many cash for her, to be his child-wife.

"Our poor, contemptible daughter shall go to your magnificent house as soon as she returns," they had promised.

Azalea's years with her Christian teachers and companions had taught her the shame and degradation of such a position, and the poor girl's heart was breaking under her hard fate.

Miss Ellis had written to different auxiliaries, and done everything she could to raise the means to keep her, and now could only wait and pray.

Florence Meredith and Lena Lewis walked happily down the street of a busy American city.

"Where are you bound, Florence?"

"I am going down to Hall's, to buy one of those pretty braided jackets. There is one that is just a match for my new suit. The price is fifteen dollars. Papa gave me the money for it this noon. Isn't he a dear?"

"Yes, he is, decidedly. But what is the matter with this jacket?"

"O, the sleeves are too big to be in style, and I am going to the convention next week, you know. Why are you stopping here?"

"Mrs. Arnold, a returned missionary from China, is to speak to the ladies in our church parlors. Come with me."

"O, I think not. I don't believe I am very much interested in foreign missions. They seem so far off."

"You ought to be, if you are not; so come along. Anybody would think you hadn't heard of telegraph cables."

A sweet, gentle-faced lady was just commencing to speak as they entered.

"Before I begin upon the subject you wished me to discuss, I would like to tell you of a letter I received from Miss Ellis this morning. She is an American missionary in China, and is in great distress about a much-loved pupil who will be obliged to leave at the end of the year unless we can send fifteen dollars for her support another year."

Then Mrs. Arnold told them all of Azalea's sorrowful story. When she had finished she said, "Will you bow your heads a moment, and ask God to put it in some one's heart to send the sum so sorely needed?"

Florence, at the first mention of the desired amount, felt how much better it would be to save that girl than to wear a pretty wrap; but she hardened her heart and put the thought persistently away, and told herself some one else would be sure to give it. She always gave liberally from her allowance, and no more was required of her; but she knew her excuses were as flimsy as selfish.

When the others bowed their heads in prayer she did the same; but she could not pray.

She only kept saying, "I can't go and wear this old wrap."

Mrs. Arnold went on with her talk, but Florence did not hear her; at last she muttered: "I just won't do it anyway. Now I am going to listen to what that woman is saying."

Suddenly there flashed into her mind the remarks of the society president, made when they appointed her delegate to the State convention.

"I think," he said, "sometimes we make a mistake and send our most brilliant members to conventions, instead of tried and live Christians; but this time we have combined the two, for while Miss Meredith is a brilliant and intellectual member, she never forgets our constant aim is to 'lift up—to hold up.'"

"That was what he said," she whispered, "and I have not even tried to be intellectual. I have thought only of my pretty clothes," and her head bowed low in shame and sorrow.

At the close of the talk a lovely girl came up to Mrs. Arnold and said, in a low voice, "If you please, I would like to give you this for Azalea," and she put fifteen dollars in the lady's hand.

"Oh my dear! my dear! How can I thank you! Come and tell the ladies about it."

"Oh no! I would rather not," said Florence, crimsoning deeply.

"At least tell me your name," entreated the lady.

"Please just say it's from one who needs praying for," came the answer in almost a whisper.

Azalea, the devoted native teacher in far-away China, always prays for the one who saved her; but she never knows even her name.

But God knows, and he will not forget.—*The Missionary Friend*.

---

## HELPS FOR LEADERS.—MISSION CIRCLE MEETING.

### INDIA.—THE COUNTRY.

BY MISS MARY LEWIS SPEARE.

To give a lasting impression of this great country in but one lesson the leader will teach only the most salient features, and those very definitely.

First, some representation of India should be shown; a large map of the world and another of the country would be ideal; but any map, even a blackboard outline, will be found helpful.

Next comes a series of questions and answers previously prepared and distributed.

#### 1. Where is India?

In response to this some child tells carefully how he would go there from the United States, using the map as far as possible.

#### 2. What are India's main divisions?



Here it will be well to explain this term before a second child indicates the main divisions upon the map.

3. What are the great rivers and mountains of India?
4. Where are the great cities of India?
5. Point out our mission stations.

These should appeal to the eye more than all the rest. An outline of bright paper or ribbon may indicate each mission district, while its important cities and towns may be designated by wafers or cloth in gay colors contrasting with the outline.

6. How old is India?

Ans.—India is so old that when our ancestors in England and Germany were savages the people of India lived in houses, cultivated fields, built beautiful temples, wove gorgeous cloth for their kings and nobles, and had many wonderful books and poems.

7. How did India come by its name?

Ans.—From the Indus River.

8. How do the country and the people look?

Here one of the oldest children may describe a few of India's natural beauties and the general appearance of the people, touching briefly upon caste. If photographs of either scenery or people are available they will make a pleasant climax to this part of the programme.

By this time the little bodies will need some organized activity, so a grand march around the chapel may be formed, to some sparkling tune. The kindergarten favorite, "Little Soldiers of the King," "Uplift the Banner," or even our much-used "Onward, Christian Soldier" have all good rhythm, and the pianist may make the march a quickstep. Should the leader wish to prolong this exercise she could group seats in the chapel in approximate forms of Indian districts, leaving a curving aisle for the Ganges, and naming each district as the children pass through it. If, however, the seats are not easily moved, little placards bearing the names of the various districts may be tied to the seats and the children can pass between the boundaries.

Upon the children's return to their places let the leader tell two or three short missionary stories descriptive of both tropical regions and the cooler Himalayan country, using variety of incident to show progress in work for the Saviour. Such stories are found in leaflets and religious papers, also in files of the *Mission Dayspring* and *LIFE AND LIGHT*.

If the children are asked many questions during such narratives their co-operation is secured.

Another sure approach to cordial interest is through the "eye-gate"; hence the indispensable map, while colored crayons are a means of grace.

Besides these, one may occasionally borrow a native costume in which the child whom she "delights to honor" will joyfully be arrayed, and in every community some curios may be collected which will render the foreign country a living reality to little men and women for whom the world-field is so new.

---

## Scraps from our Work Basket.

---

**CONTRIBUTIONS FOR THE MONTH.** We are glad to report a gain of \$757.85 in contributions for the month ending February 18th as compared with the same month last year. For the first four months of the year the account stands \$32,312.45 in 1899 and \$29,679.82 in 1900—a decrease of \$2,632.63. As the results of the winter's work continue to come in, we trust the present decrease will be wiped out, and a decided increase be reported. Let us have faith to believe also that the month of March, when so many prayers will be offered for our treasury will bring in substantial results. We hope that none of our workers—none of those who read these lines—will forget even for a day to render this service. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

**HALLOWED GIFTS.** The silver and the gold are barren without the Lord; but with him they are hallowed; they are fruitful; they become as it were sacraments of his loving-kindness. Beyond all which they do directly in the support of the workers and their work, their increase received in faith, is as the pressure of His hand reminding us that they are his, and bidding us come again to him in hope, and ask for more to be used for him.—*India's Women.*

**AGGRESSIVE MOVEMENT.** It is with great pleasure that we hear from time to time of the efforts put forth in our Branches to carry out the plans made at the Annual Meeting in Syracuse for an aggressive movement in the Board for the year 1900. Our Branch officers, and those specially interested in our auxiliaries, are quietly but persistently working along the lines suggested there—the expansion of auxiliaries endeavoring to reach every member in the churches, and personally visiting those places where no organization yet exists and the extension of information as mentioned on another page. The memorial fund now amounts to \$1,800 actually received, besides pledges; also a movement to raise a fund by small contributions in other directions. Let us press on with all the zeal and earnestness of which we are capable, feeling that in due season we shall reap if we faint not.

**MISSIONARY PERSONALS.** It has been pleasant to welcome in the Board rooms the last few weeks three returned missionaries—Mr. Goddard of the Foochow Mission, Dr. Van Allen of Madura, and Miss Lucy E. Case of the Baikwa Girls' School, Osaka, Japan. It has been our pleasure also to receive into our large family new missionaries—Miss Elizabeth Clarke, who went out two years ago to render temporary assistance to her father in Samokov, Bulgaria, and who has applied for and received appointment as a regular missionary; Dr. Minnie B. Stryker, probably going to China; and Miss Mary Isabel Ward, daughter of Mr. Langdon S. Ward, former Treasurer of the American Board, for Marsovan, Turkey. The many friends of Dr. Julia Bissell will be glad to know that she is rapidly regaining health and strength in Switzerland, hoping to return to Ahmednagar in the early summer. Our readers will be pained to learn of Miss Beulah Logan's continued illness. A letter dated December 12th from Miss Baldwin, states that she has not been able to leave her bed since the last Sunday in August. The missionaries were planning to send her to this country at the first opportunity. At the time the letter was written they were experiencing a bitter disappointment from the announcement that the Morning Star would not go to Ruk on its yearly voyage. The time occupied in the special trip of the Star in an extra voyage to Honolulu last summer made it very difficult to go as far as Ruk, and the decision that she should not go was made without knowing the conditions there. Supplies were to go on some other ship, and it is not necessary to say that the best possible arrangements will be made to bring the dear invalid to her home and friends.

**LATER.** Word has been received that Miss Logan was placed in a chance English steamer and taken to Sydney, Australia, reaching there January 31st. At the date of writing she was in a good private hospital, having the best of care and medical attendance.

**ECUMENICAL CONFERENCE.** As the time approaches for the opening of the Ecumenical Conference the interest grows apace. It promises to be a most remarkable gathering. Guests from abroad are already turning their faces thitherward, and we have been permitted to welcome the first speaker for our day for Woman's Work, Mrs. Duncan McLaren of Edinburgh, Scotland, who is to give a paper on "The Responsibility of Women in Foreign Missionary Work." This is but the beginning, we trust, of a large company from over the sea that we shall be privileged to receive to our hearts and homes. They do not come as strangers, but as friends beloved, bound to us by the close tie of missionary service. A hearty welcome to all!

## CO-WORKERS WITH GOD.

“The day is long, and the day is hard,  
 We are tired of the march and of keeping guard;  
 Tired of the sense of a fight to be won,  
 Of days to live through, and of work to be done;  
 Tired of ourselves and of being alone:  
 Yet all the while, did we only see,  
 We walk in the Lord’s own company.  
 We fight, but ’tis he who nerves our arm;  
 He turns the arrows that else might harm,  
 And out of the storm he brings a calm;  
 And the work that we count so hard to do,  
 He makes it easy, for he works too;  
 And the days that seem long to live are his,  
 A bit of his bright eternities;  
 And close to our need his helping is.”

## EXTRACTS FROM RECENT LETTERS.

FROM MRS. HENRY BISSELL, AHMEDNAGAR, IN THE MIDST OF FAMINE.

I NEVER saw such a baby as stayed here at our gate a few days last week. My husband was sure it was dead, but when a little milk was offered, it opened its little mouth and smacked its lips till it brought tears to my eyes. . . . People are constantly being hurt on the relief works, and we simply must help feed them as long as we have a cent left ourselves, which is not very long these days. Our Christian people in the villages are in many ways having harder times than we, especially the teachers and preachers. One of the teachers’ wives said to-day, “We never sit down to a meal that there are not anywhere from four to ten crowding in asking for a mouthful or two, till sometimes we just do not know what to do.” It is so hard. We are often terribly pressed with requests for help.

[This letter was written before the missionaries knew of the relief that was to come to them. We can scarcely conceive their happiness as money from the Congregationalist Famine Fund is telegraphed to them by the hundreds of dollars every week.—ED.]

FROM DR. JULIA BISSELL, CLARENS, SWITZERLAND.

Let us hope there are brighter days than ever in store for the medical work in Ahmednagar. I think of the dark little mud-floored rooms we were using for wards last July—the best I could find in Ahmednagar, too, to rent for the purpose—I think of the dismal little houses in which so many of our sick

and suffering ones have lain heretofore,—houses where one room, ten feet square, has served for dining-room, bedroom, kitchen, storeroom and sick-room for the whole family, and with only a tiny little door to let in light or air,—and then the thought comes of the building we are now planning to have. There will be two nice large airy wards for ten patients each; there will be an operating room, special maternity wards, rooms for nurses, a children's ward, a compounding room, an isolation ward for special fever cases, a large clean kitchen, a storeroom, a doctor's office, and a small bedroom where the doctor can stay at night if she is needed for any special case.

This is not building a castle in the air, but planning a hospital on *terra firma*, and we are going to have it.

FROM DR. RAYNOLDS, VAN, TURKEY.

VAN, Jan. 5, 1900.

I am sure you will all be glad to know that the so-long-expected associates, Dr. Ussher from the Harpoot Station, Miss Elizabeth Barrows, our missionary who went out last autumn, and Miss Wilson, an English lady, going for orphanage work, have at length reached us. They will probably tell their own story, but I may mention that the difficulties which they have encountered all the way have been simply gigantic, and the pluck and determination with which they have met them are beyond praise. The Erzroom Vali did all in his power to prevent their leaving that city, putting a guard about the premises, ordering the gate-keepers to prevent their leaving even for a ride; and one day an attempt was made to prevent the English and American Consuls from passing. Mr. Ojalvo, the American Vice Consul, made complaint of this and secured an order that they were not to be interfered with. As soon as this was done, he arranged to start at once, Dr. Ussher and the loads having started out the previous day. The two consuls and Mr. Ojalvo took the ladies in sleighs and drove eighteen hours continuously to Komatsore, where Dr. Ussher was waiting for them, passing Hassan Kalle in the night, with bells removed, and from that point only Mr. Ojalvo came on, bringing them safely to this place, where they arrived December 31st, just before noon. They had succeeded in reaching a village about five hours distant Saturday night, but the accommodations were so execrable that it seemed impossible to remain there, even aside from the fact that both ladies were quite used up, and Miss Wilson was really sick. At every point where there were officials, the Vali wired to have the party stopped, and in one instance guns were drawn on both sides, but no shots were fired, nor were they delayed. The difficulties from the snow and winter weather were equally difficult to over-

come. The sleighs had to be left in the snow on the edge of the Alashgird plain, from which point they came horseback, experiencing much annoyance also from their *katrjees*, who left them to get on as best they could without their help. In short, the experiences of the whole trip were most thrilling, and are not likely to be soon forgotten. We cannot be grateful enough to Mr. Ovaljo for his self-sacrificing efforts, in which he was efficiently seconded by the *kavasses* of the British and American consulates.

FROM MRS. ARTHUR SMITH, PANG-CHUANG, CHINA.

I was in such a lovely home the other day I wish I could give you a kodak shot at it. It was a native pastor's home. It was shinely, immaculately clean. It was pretty, too, with quaint Chinese prettiness, but the atmosphere was what made it so lovely.

We went to a feast; it was a deliciously prepared meal. Evidently the pastor's young bonny wife knew how to cook as well as make things tidy. Instead of walking on polite conventional stilts, we all said what we meant. We spoke of the things that are blessedly worth while, with a sprinkling of innocent good cheer; the Bible woman who preached in the hospital telling us two foreign women of beautiful answers to prayer, and God's gracious healing of impossible cases who drew near to him and received the truth. It seemed too good to be true, and a home built on foundations of Christian simplicity and sweet, wholesome truthfulness. One looked from the true, earnest face of the dear young pastor with the Holy Spirit in his soul, to the comely young wife and the well-ordered home, to praise God and think of what a little heaven it was. And the lovely baby boy whose birthday we celebrated, the winsome child with his cunning little stock of faultless Chinese manners, his salaam to the foreign pastor,—what do you think his papa and mamma wanted for him? Not the "wealth," "long life" and "honor" which everybody in China wants. No, indeed; but papa had marked and claimed for baby, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." And the dear baby's name itself expressed his parents' longing for him that he might be a soul-winner above all else. He was baptized "Mu Ti" (Moody) Love of God, for the great evangelist.

The sweet incense of family prayer for the home, and the father's and mother's work, and for the dear little life unfolding into Christian truth and sunshine, closed this bright visit to a home where the Holy Spirit abides, and where if he were traveling about and preaching in Chihli, I am sure Jesus would love to visit. Thank God for this light set on a hill in sleepy, gradually awakening China. May its beams kindle others. "And Jesus loved" Pastor Meng, and Mrs. Meng and little Mu Ti.

# Our Work at Home.

---

## BEST USE OF MISSION LITERATURE IN THE HOME CHURCH.

A few weeks ago notes were sent to our twenty-four Branches asking for suggestions as to the best use of literature as shown by experience among auxiliary societies, and from the answers received we cull the following:—

THE angel in the printer's ink is a very real one, and a recognized factor in the work of the *New Haven Branch*. Calls for information on special topics, for sketches of Branch missionaries, for telling leaflets, evidence an appreciation of the possibilities of the printed page. Testimonies from those who direct the course of literature, started on its way by the Bureau, show more definitely the regard in which this silent force is held and the channels through which it is working. Among them are the following:—

“In one large auxiliary, where not more than a quarter of the membership is at the monthly meeting, as a rule missionary letters and leaflets are placed in long envelopes with these words at one end, ‘Please read and pass on.’ If the letters are from beneficiaries, that fact is indicated in some such way as this: ‘Our Society pays a part of Mrs. B’s salary. We also have a scholarship in I— seminary.’ Following whatever is written are words, ‘Read by —.’ Frequently the envelope is returned to the president with its face completely filled with the names, not only of auxiliary members, but of men, women and children, who would be reached in no other way. Try the same plan with a book,— ‘The Bishop’s Conversion,’ for instance,— placing between the leaves a long slip of blank paper for receiving the names of readers. If you know of a woman who thinks foreign missionaries live in luxury, be sure that this book reaches her in its rounds.

“One of the very best ways of using leaflets is by placing particular copies just where it seems as if they might do especial good, using tact and discretion, of course. For instance, ‘Thanksgiving Ann’ might influence for good one who gives only spasmodically; or Mrs. Goodell’s ‘Memorials’ could hardly fail to touch the heart of some bereaved mother or wife.”

“In my visits to the small societies I am always impressed with the use they make of our missionary literature. They treasure it all, and not only read what they have time for in their meetings, but send it from house to house, and the sick are included in the list.”

“I am trying to sow some seed by putting a copy of LIFE AND LIGHT into our Magazine Club; in this way it will certainly reach some who are uninterested. I trust it will result in *life* and *light*. I think leaflets, books, periodicals essential, for no one can love what one knows nothing about. The promiscuous distribution of literature I think, as a general thing, unwise. The fact that it is free makes it of little value, and much is thrown away. So no special results come and considerable expense is incurred. Sometimes such general use of literature might be advisable, if it brought in enough to cover the cost, as a means of advertising. It is a question how we can get our women to so wish for these helps that they will be willing to pay something for them, so the Board can be spared extra expense and their own appreciation be expressed.”

1. Our Branch—*Eastern Connecticut*—favors the free distribution of leaflets, while we mean to guard against waste. We always have some at our meetings, and avail ourselves of the publications of other societies as well as the W. B. M. A copy of the Lesson Leaflet is sent each month to each auxiliary, and we have just appointed a sub-committee to send out other leaflets to our various societies.

2. In some cases there is a missionary library in connection with church, Sunday school, or auxiliary, consulted semi-occasionally. There seems an advantage in having a missionary department, alcove or shelf in each town library to which all denominations may have access freely. This plan has worked well for some years in Norwich, and has lately been adopted elsewhere. Various missionary periodicals are given to the library by individuals at the end of the year, and the bound volumes of the *Missionary Herald*, the *Missionary Review* and LIFE AND LIGHT are frequently consulted, while biographies, travels, etc., are much in demand.

The Presbyterian Church, Portland, N. Y., has a missionary library for the use of all members of church and congregation. It is open Sunday noon, Thursday evening, and at the times of meeting of Woman's societies and bands. The printed catalogue, dated February, 1898, had one hundred and thirty-seven names of books, and new books as added are announced in the Weekly Church Bulletin.

*Vermont Branch* reports that copies of LIFE AND LIGHT are read by many more people than the subscription list would indicate, because they urge that it be passed about in a neighborhood from one family to another.

It seems to me, writes a member of *Hartford Branch*, that the neglect of Missionary books is largely due to ignorance of their real character. Once convince people that they are not only instructive, but entertaining



and inspiring as well (and how surprised some are when you make this assertion!), and the time when missionary books are taken from the library shelves only to be *dusted* will have passed. Several of our churches possess the "Student Missionary Campaign Library." There are many mission study classes in our Branch, especially among the Junior Auxiliaries, some of whom are taking the regular Student Volunteer courses of study, and others the subjects proposed by the Board in LIFE AND LIGHT, the Lesson Leaflets, or other subjects in which they have become especially interested; while some read at their meetings books like Cyrus Hamlin's "My Life and Times," and Dr. Tyler's "Forty Years Among the Zulus." It seems to me that where there is a good Missionary library and a wide awake mission study class, the interest aroused cannot fail to reach an ever-widening circle, and to promote home study of missions as well as class study.

A Christian Endeavor Local Union in *Worcester County Branch* has a very flourishing study class once a month with an attendance of forty. In one church the pastor and his wife have made urgent and tactful efforts to secure subscriptions for missionary periodicals, and a great increase has resulted. The great question seems to be how to lead auxiliaries and individual Christians to appreciate their privileges in literature and to avail themselves thereof.

The leader of the Danvers Center Mission Study Class, *Essex South Branch*, thus describes its methods: "Our class was formed in July, 1898. A majority of the members being occupied during the day in schoolrooms, offices or shops, our meetings are held in the evening, on the first and third Wednesdays of the month. Our plan of organization is very simple, 'The Covenant' serving as our chart and our compass, too. Our officers are a president, vice president, and a secretary, who also serves as our treasurer. A programme committee appointed near the end of the year prepares an outline of work, and appoints the leaders for each meeting of the ensuing year. Character studies, book reviews, an evening with two college girls in Turkey, were among the most enjoyable features of our programme last year.

"This year we are using the Volunteer Text-book upon China, 'Dawn Upon the Hills of T'ang,' giving every third meeting to related topics, such as 'A Visit to the Purple Forbidden City,' 'Foochow, the Banyan City,' 'Chinese Gordon: A Character Study,' and 'A Personally Conducted Trip from Danvers to China.' Our membership is eighteen. From July, 1898, to November, 1899, we held twenty-six meetings, with an average attendance of twelve.

"From a literary standpoint our study is interesting and helpful. Our interest in missions has been made a thing of life, our offering for mission

has been doubled, and only when the 'Great Book' is opened shall we really know how much our study of missions has done for the spiritual life of each individual."

To this the president of the Branch, Mrs. James L. Hill, adds: "In the distribution of loan libraries it has been found to be a most felicitous plan to have the members of the missionary committee of the Junior Christian Endeavor Society act as messengers, carrying to the homes of the ladies the books and leaflets which it is so desirable to have widely distributed. This has several points of desirability: 1. It saves the time of the ladies for other work. 2. It is a good thing for the Juniors, for they like to do errands, particularly to make little calls and to see the ladies in their homes. 3. It is eminently expedient thus to bring the Juniors into touch with the various missionary workers and organizations of the church. It is a form of training up the child 'in the way he should go,' that when he is old he may not depart from it, but may reinforce us in the missionary work in our churches."

Several Young Ladies' Societies in *Suffolk Branch* have formed study classes, using various books systematically; others have found the study of one mission field for a year, like India, a great incentive to further research and the reading of many books in order to prepare papers.

Considerable effort has been made in Suffolk Branch to increase the circulation of LIFE AND LIGHT. Several auxiliaries subscribe for two or more copies, which are kept moving among eight readers for each copy, one member having charge of this.

A suggestion has been made in this Branch in answer to the often repeated excuse that so much other reading crowds out missionary literature. One lady has decided that for one year she will give up all fiction, and give the time to missionary reading. Since we must choose from the mass of books on every hand, could not our earnest Christian women be persuaded to choose missionary literature for at least a part of a year in preference to some other subject? Although this may be done at a sacrifice at first, we believe that the interest would soon grow to be most absorbing.

At a union missionary meeting recently one of the speakers was assigned the topic of extension of missionary literature. In view of the oft-repeated excuse that there is so much to be read in the various magazines, and so much indifference to subscribing for LIFE AND LIGHT, she set forth the claim of this excellent little monthly by a series of questions taken at random and answered in February number. Such questions would be of interest and profit at any table, and start a whole field of inquiry and information. We give our readers the benefit of these questions:—

What deliverance to three hundred women and girls in our North China

Mission? What is remarkable about the province of Hunan, and where is it? Who is Gilbert Reid? Who was Eliza Agnew, and what title is given her? Miss Hance is in this country; if you should see her of what special work of hers could you speak? To what did the old East India Company liken a shipload of missionaries? How long did it take the early missionaries to go to India? How long now? What is meant by Far East? What are the three religions of China?

In *Essex North Branch* missionary libraries are being used more and more, especially among young people, and the books are read and studied. There is considerable increase in the circulation of *LIFE AND LIGHT* and *Dayspring*, and many leaflets are distributed. To secure the introduction of leaflets in all the auxiliaries they are used at the annual meeting of the Branch, tied in bundles with the name of an auxiliary on each, so that members can take them to their societies.

“The last few years have opened a new world to us all,” writes one from *Berkshire Branch*, “and a sudden realization of our ‘abysmal ignorance’ of it compelled us to wake up and inform ourselves. So our senior auxiliary started a class for mission study, which has no other organization, though at least half of its members come from the society of younger ladies. We meet once in two weeks for an hour in the smaller church parlor, making a compact, social, informal company. We open and close with prayer and take no collection. Thirty-four ladies have bought ‘Japan and its Regeneration,’ and forty-four have been at least once to the class. We have had six meetings so far, and shall finish the book in three more. Our numbers have varied from fifteen to thirty, averaging over twenty-one. One Baptist lady meets with us, and one Methodist, who came once, has started a class in her own church with twelve books.

“The fact is recognized that busy, perhaps overworked women ought not to be held to school standards of recitation or burdened with writing papers. And whatever success the class has had lies in the fact that all the members keep their books open, follow the answers page by page, and save themselves from nervous horror of failure by openly reading their answers when they choose.

“The leader, whose preparation has included a distinct idea of what may be skipped, asks the questions rapidly, getting around the class three or four times. We use the map continually, hold fast to about four dates and ignore the others, keep a firm grasp on the current events touching Japan, and while the members engage in outside reading, as taste and circumstances allow, the leader strictly follows the book during the lesson.

"A class conducted on these lines should appeal to all women who want to keep abreast of the times, and it cannot fail to provide a basis of intelligent interest in missionary work."

The writer adds: "I am sure that some classes fail by (1) meeting so seldom that the subject takes no hold on the mind; (2) by making it too hard; you cannot get real lessons without school compulsion; (3) by killing it with dry papers copied bodily from the cyclopedia; (4) by lack of enthusiasm on the part of the leader; (5) and by not having a distinct subject and sticking to it.

"We are a small country village with scattered families. There are certainly not half a dozen women in our class who could be called ladies of leisure. We are not very club-by,—the fad hasn't struck us very hard,—and with the exception of a reading circle on Monday afternoon and two whist clubs, I don't know of anything that meets regularly among the women outside of religious meetings.

"Two or three of us became interested in the idea of regular study of missions, and after I came from Providence last fall, I rather reluctantly agreed to lead a study class. I didn't call any preliminary meeting or take any vote. My husband gave out the notice. I put an item in the *Gleaner*, and studied for a week hard. I also, on faith, sent for \$5 worth of books and advanced the money, and sold them later after prayer meeting and one way and another. At the first meeting twenty-nine came, and the fourteen who had their books had studied the first chapter, and found it rather difficult! Still, most of the rest ordered books, and more than three quarters of them have studied the lessons during the winter, whether they have come to the meetings or not.

"The ladies profess to enjoy the class. Some say, 'It is simply delightful;' another, 'I wouldn't miss it for anything;' another, 'Why, how many things there are about Japan in the papers and magazines since we began to study.' In one case the mother has put a map up in the dining room, and is soaking Japan into her children. In another, the old grandma upstairs is learning the lesson.

"One member, who is on a Raymond trip to California, says, 'I've put Japan in my bag, and mother and I will keep up with the lessons,'" and two others who have gone off have told me the same thing."

---

#### OUR BOOK TABLE.

*Missions in Eden.* By Mrs. Crosby H. Wheeler.

A celebrated reviewer of books once said to me: "If one is to review a book, he usually reads carefully the title page, the preface, if it has one, and the headings of the chapters. If it is a book of travels, or a novel, or any-

thing not profound, he will not go far astray. We cannot afford to spend more than an hour or two in taking possession of a book."

In order to review Mrs. Wheeler's book I have done more than this. I have read it through, and not only once, but twice, from beginning to end. I found the second reading in many points more interesting than the first. This statement is better than any review of the book.

The following are the headings of the thirteen chapters of the book: I. All the Way to Trebizond. II. How Christ Came to Ararat. III. Fleeing from a Deadly Foe. IV. The Prote Ronak. V. Armenian Etiquette, and Housekeeping "à la Frank." VI. The Story of Garabed Baba. VII. Woman the Teacher of the Race. VIII. Touring and Bible Women. IX. How the Windows of Heaven Were Opened. X. Euphrates College. XI. Over the Taurus Mountains. XII. Gregory the Martyr. XIII. Boghos, the Hermit and Martyr.

A rich missionary experience flows through all these chapters. Mrs. Wheeler, although of rather delicate structure, was heroic in her endurance of all the fatigues and sufferings of the journey. She does not mention that when the party reached Tocat her fatigue was such that she had to be transferred from the *moffa* to a *tak-teravon* for a part of the remaining journey to Harpoot. And yet this delicate woman has passed through labors and trials and sufferings in good health, while many of her associates have fallen.

The ninth and tenth chapters are very interesting and instructive. When Mr. and Mrs. Wheeler passed through Constantinople in 1857, he was fully charged with Dr. Anderson's policy of vernacular education. I had had long discussions with Dr. A., who had probably cautioned Mr. Wheeler against any adherence to the idea of a higher education for evangelical missions. Mr. Wheeler thought my high school was already too high, and he was glad it was to be cut down. The gospel of Christ and the Holy Spirit had no need of a college to call sinners to repentance. Nor did he like my manual industries. I would be more likely to make good mechanics than good evangelists. But he took one of my best students, Mardiros Shimonian, and the Harpoot station never had his superior for work or influence as an evangelist. He became most respected and beloved by all.

Mr. Wheeler was a very earnest man; and, in 1857, he surely believed that the native churches should be educated in their own language only; and that all study of any foreign language was so much force abstracted from the work of evangelizing the people. He considered my principles of education dangerous. With my policy of a college education I was an obstacle to the preaching of the gospel in Asia Minor, and I had better pull up stakes and go home. Mr. Wheeler protested that they would never

have a college to spoil the work in Harpoot. But he changed his mind entirely when he found that all the most intelligent natives would be satisfied with nothing less. So soon as he saw that vernacular education would no longer work in Harpoot, he dropped it, like an honest man, and came fully into the views of his Maine brother at Constantinople. And, finally, the Harpoot, or Euphrates College, became the rival of Robert College for public favor. (*Laus Deo!*)

Mrs. Wheeler confesses that God so ordained it that the missionary who did not believe in higher education became the founder of Euphrates College. The triumph of Christian education in all that field has been most wonderful. Abdul Hamid will never be able to put out the light thus kindled!

The ninth chapter, "Over the Taurus Mountains," is of thrilling interest to every one who can sympathize with the missionaries in their social enjoyments and in their heroic efforts to plan and harmonize their work. The remaining two chapters, on the martyrs, prove the work to be no less divine than anything we read of in the Acts of the Apostles.

But the charm of this admirable book is the author herself. All her varied fatigues, anxieties and dangers have evidently been endured with a resigned and cheerful spirit. She has no complaints to make against missionary work or life, but accepts it all with a grateful heart. This is doubtless a great promoter of health. "Cheerful people never die," said a physician who could give no other reason for a favorable judgment of a doubtful case! There are so many depressing things in missionary life on the eastern border of the Moslem Empire, that cheerfulness is a most valuable natural trait and a rare Christian grace.

Mrs. Wheeler had valuable associates in Mrs. Allen and Mrs. Barnum, and the work among the women of that wide field is not surpassed in missionary history. I could not name a field where I think it is equaled, considering the abject poverty of the people and the fact that the expense has been so largely borne by them.

Near the close of the book, opposite page 190, there are two photographs worthy of casual consideration. The picture at the left is that of an orphan of the slaughtered; some forty or fifty thousand of whom, older and younger, are chargeable to Abdul Hamid, who shall stand in judgment and give answer. At the right is that same maiden after the missionaries have reared her and transformed her into the comely form of Christian womanhood. Some four or five thousand from the wide field of blood and famine have thus been taken and transformed. Each costs twenty-five dollars a year, and the recipient will have a good chance for a useful life and a glorious immortality.

CYRUS HAMLIN.

## SIDE LIGHTS FROM PERIODICALS.

In the November issue of the *Forum* appeared a discussion by John P. Young upon the question, "Will Chinese Development Benefit the Western World?" In which it is argued that as the resources of China are developed she will no longer need products of our Western States, now exported to her shores. This theory is opposed in a thoughtful reply by the Chinese consul to the United States, Ho Yow, in the March issue of the same magazine.

It may be of interest to know how "Germany's First Colony in China" was secured and is now managed, as told by Poultney Bigelow in the *Harpers Monthly*, March. The same issue contains "The Problem of Asia," by Capt. A. T. Mahan, U. S. N. To this number, also, Julian Ralph contributes another of his articles upon India, "The Sacred City of the Hindoos." It pictures graphically the ceremonies of the thousands who line the river's banks and bathe in its filthy waters, or, pushing aside the scum, lift a draught to their lips. Could any spectacle comment more forcibly upon the degrading effects of a religion which some would-be philosophers from Christian nations like to extol before the world!

*North American Review*, March. "Chief Causes of Discontent in India," by A. H. Savage Landor. Mr. Landor warns his countrymen, among other mistakes, of the ill effects from arrogance shown by many English officers toward native Hindus. One Hindu of high standing had once been met by the Prince of Wales, who gave him a respectful *salaam*, while a petty officer of the government treated him like a dog, arousing in him a bitter spirit. This is cited as one of many like occurrences, and they cause discontent.

*Littell's* for March gives the substance of an editorial from a Tokio paper upon "The Intellectual Future of Japan," in which that nation is described as in the "hobbledehoy" period, corresponding to the awkward, unsettled age of boys entering their teens. When maturity (after her second birth) comes to her she will be more likely to produce Edisons than any other class of intellectual wonders.

M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

*April.*—What a Century has Wrought for Woman in India, in *LIFE AND LIGHT* for March.

*May.*—Mission Work Through Christian Literature.

*June.*—A Century in the Turkish Empire.

*July.*—Educational Work of the Woman's Board in Central and Eastern Turkey.

*August.*—Evangelistic Work of the Woman's Board in Central and Eastern Turkey Missions.

*September.*—The Transformation of the Sandwich Islands.

*October.*—From Darkness to Dawn in Africa.

*November.*—Thank-offering Meeting. Subject, The Century's Appeal to Christian Women.

## MISSION WORK THROUGH CHRISTIAN LITERATURE.

### TOPIC FOR MAY.

FOR this topic we suggest two sub-topics: (1) The Translations and Distribution of the Bible—See monthly Leaflet for May on this subject, written by Miss E. S. Gilman, and the Annual Reports of the American Bible Society, the latter to be obtained at the Bible House, New York City. It would also be interesting to trace the effect of the mere reading of the Bible, without other Christian teaching, as told in "A Visit to Nigup," in LIFE AND LIGHT for May, 1899, and in articles in this number. (2) Christian Publications in the Field—See *Missionary Herald* for November, 1885; Leaflet: Our Missionary Literature (price 2 cents); *Missionary Review* for December, 1899 (for women), obtained at 30 Lafayette Place, New York (price 25 cents); In different countries (Japan) LIFE AND LIGHT, December, 1894; (India) *Missionary Herald* for March, 1895, page 105; October, 1896, page 394, and Annual Reports of the Marathi Mission in the Woman's Board Library (2 cents a day); (Turkey) Leaflet: Our Press in the Orient, or the Silent Preachers of the Turkish Missions; (China) *Missionary Review*, November, 1898. A pleasant-exercise at this meeting, although not closely connected with the subject, would be to have a review of a book taken from our book table, given by one or two members of the auxiliary.

## WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1900, to February 18, 1900.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., 15, S. S., 50; Blue Hill, 2; Calais, Aux., 78.60; Searsport, Givers and Gleaners, 3,	148 60	rence Ch., Aux., 6.45, Williston Ch., Aux., 4.77; Yarmouth, Aux., 5,	525 36
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bath, Central Cong. Ch., 22.50; Cape Elizabeth, South Cong. Ch., 10; Farmington, Aux., 20; Freeport, Jr. C. E. Soc., 1; Gorham, Aux., 46.90; Hallowell, Miss A. L. Eveleth, 5; Portland, High St. Ch., 51.57, Second Parish Ch., 25, Seamen's Bethel Ch., Aux. (of wh. 50 const. L. M.'s Alice M. Elliott, Edna F. McPherson), 66.17, Dau. of Cov., 8.45, Ocean Pebbles, 5, State St. Ch., Aux., 197.55, St. Law-			
			Total, 673 96
		NEW HAMPSHIRE.	
		<i>East Brentwood.</i> —2; Franklin, A friend, 40 cts.; Pembroke, Mrs. P. A. Mills, 4.40, <i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Boscawen, Aux., 7; Campton, Aux., 15.50; Concord, Aux., 84; Hanover, Aux., 127, M. C., 10.50; Manchester, South Main St. Ch., A friend, 50; Nashua, Aux. (of wh. 25 by Miss Kendall), 60.05, First Chl, Cary Bible Class, 3, Prim. Class, 5; New Boston, S. S., 9; Rochester, Y. L. M. Soc., 10. Less expense printing minutes, 60.30,	6 80
			320 75
			Total, 327 55



## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls, Prim. S. S. Class, 4; Castleton, C. E. Soc., 6; Charleston, West, 5.76; Fairfield, East, Jr. C. E. Soc., 1; Ferrisburg, 5; Highgate, Cong. Ch., 2.50; Jericho, Second Ch., 5; Rutland, Aux., 44.57; Sheldon, 7.85; St. Johnsbury, East, Jr. C. E. Soc., 3; St. Johnsbury, North Ch., Aux., 9.65; C. E. Soc., 5, South Ch., 6.73; Stowe, S. S., 5.40; Waterbury, Mrs. C. L. Holtou, 10; Westminster, C. E. Soc., 5; Wilder, 8.70. Less expenses, 60.66,

74 50

Total, 74 50

## MASSACHUSETTS.

A friend, 5 00  
*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover Union, South Ch., 30.90; Bedford, United Workers, 30; Lawrence, Trinity Ch., Aux., 25, Cadets, 7.53; Lexington, Aux., 59.80; Melrose, Aux., 55; Winchester, Open Door M. C., 10,

218 23

*Barnstable Branch.*—Miss Amelia Snow, Treas. Hyannis, Aux., 6.50, C. E. Soc., 12,

18 50

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 24.78; Dalton, Y. L. Aux., 41.16; Hinsdale, Aux., 23.84; Housatonic, Aux., 10; Monterey, Aux., 20; North Adams, Aux., 131. ; Pittsfield, First Ch., Aux., 35, S. S. (Class 20), 12; Richmond, Aux., 43; West Stockbridge, 15,

358 18

*East Northfield.*—A friend, 40

*Essex South Branch.*—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. Miss. Soc., 1; Danvers, Maple St. Ch., Aux., 20; Danvers Centre, First Ch., C. E. Soc., 2.25; Ipswich, Earnest Workers, 5.50,

28 75

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 18.35; Orange, C. E. Soc., 10; South Deerfield, Aux., 5.30; Turner's Falls, Aux., 25,

58 65

*Kingston.*—Mrs. Sarah B. Page, Meeting at Brockton, friends,

10 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Maynard, Cong. Ch., 36; Natick, Aux., 50; Wellesley, Aux., 57.05,

143 05

*Norfolk and Pilgrim Branch.*—Miss Mary V. Thayer, Treas. Brockton, Aux., 22.46, Porter Ch., Aux., 60, C. Roll, 1.26, South Ch., Aux., 12; Halifax, Aux., 28; Hanover, Aux., 9; Kingston, Aux., 19; Milton, Aux., 51, Unquity Band, 30; Plympton, Aux., 13.35, Prim. S. S., 2.75; Plymouth, Ch. of the Pilgrimage, 22; Randolph, Aux., 11.75; Rockland, Miss Emma W. Gleason, 12.15; Weymouth, South, Union Ch., Aux., 38, Clark M. B., 4; Wollaston, Aux., 22.25, Thank-offering meeting, extra, 9.55,

368 52

*North Brookfield.* 2 00

*Old Colony Branch.*—Miss Frances J. Runnels, Treas. A friend, 2; Attleboro, Aux., 5, Second Cong. Ch., S. S., 40.44; Attleboro, North, Aux., 3.50; Attleboro, South, Aux., 7; Berkeley, Aux., 10; Fall River, Aux., 20; Norton, Mrs. E. B. Wheaton, 25; Wareham, P. A. Bodfish M. B., 25,

137 94

*South Sudbury.*—Mrs. L. W. Humphrey, 1, Mrs. A. F. Rowe, 1, 2 00

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 12.10; Springfield, First Ch., Aux., 15, 27 10

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 42.08, C. E. Soc., 10; Arlington, Aux., 30; Auburndale, Aux., 81, Golden Rule C. E. Soc., 20; Boston, Mrs. E. Y. Hincks, to const. Priscilla and Elizabeth Clark members of Cradle Roll, 50 cts., Berkeley Temple, C. E. Soc., 10, Mt. Vernon Ch., Aux., 40, Jr. Aux., 1, Old So. Ch., Y. L. Miss. Soc., 88, Union Ch., Aux., 40; Brookline, Harvard Ch., Aux., A Memorial, Feb. 1st, 50; Cambridge, First Ch., Aux. (of wh. 50 const. L. M.'s Miss Mary Jones, Mrs. Robert B. Hall), 153.85; Cambridgeport, Pilgrim Ch., Y. L., Aux., 40, M. B., 5, Prospect St. Ch., Aux., 69; Charlestown, First Ch., Aux., 23, Winthrop Ch., Aux., additional offering in mem. of Miss C. E. Pratt, 4.25; Dorchester, Second Ch., Aux., 62.72, Miss Means' S. S. Class, 3, Village Ch., Jr. C. E. Soc., 2.40; East Boston, Maverick Ch., Aux., 21.50; Ellis, A friend, 1.40; Everett, First Ch., Aux., 10; Foxboro, Aux., 45; Hyde Park, Friends through Aux., 32; Jamaica Plain, Boylston Ch., Y. L. Miss Soc. (with prev. contri. const. L. M.'s Henrietta D. Vette, Bertha F. Ernst); Medfield, Aux., 10; Newton, Elliot Ch., Helpers, 18.45; Newton Centre, First Ch., Aux., 122.43; Newton Highlands, Aux., 11.38; Roxbury, A friend, 5, Immanuel Ch., Aux., 75; South Boston, Phillips Ch., C. E. Soc., 25; Somerville, Broadway Ch., Aux., 67.02, Prospect Hill Ch., Woman's Union, 50, Winter Hill Cong. Ch., Y. L. Miss. Soc., 15; Waverly, Aux., 13.76; West Roxbury, Aux., 23.95, 1,322 69

*West Acton.*—Miss Mary A. Armstrong, 1 00

*Worcester Co. Branch.*—Mrs. Martha D. Tucker, Treas. Grafton, Extra-Cent-a-Day Band, 31.05; Leicester, C. E. Soc., 10; Oxford, Aux., 9; Templeton, Woman's Ben. Soc., 4; Warren, Aux., 16; Webster, Aux., 14.17; Westboro, Aux., 26.21; Whitinsville, Extra-Cent-a-Day Band, 16.84; Worcester, Mrs. Berry's S. S. Class, 1.30, Immanuel Ch., Aux., 8.10, Plymouth Ch., Aux., 25, Whatsoever Club, 20, Summer St. C. E. Soc., 6, Union Ch., Aux., 80, 267 67

Total, 2,981 18

## RHODE ISLAND.

*Providence.*—Mrs. John W. Danielsou, 10 00

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Bristol, Cong. Ch., C. E. Soc., 10; Central Falls, Jr. Aux., 65; East Providence, Jr. C. E. Soc., 2.40; Newport, United Ch., Aux., 250, S. S., 250; Providence, Central Ch., Mrs. Sutton, memo. to Mrs. Buffum, 5, Highland Chapel, Jr. C. E. Soc., 10, Pilgrim Ch., Aux., 65.87, Union Ch., Cradle Roll, 20; Slatersville, Aux., 18.50; Westerly, Jr. C. E. Soc., 1.60; Woonsocket, Mrs. Stiles, 5, 703 37

Total, 713 37

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Chaplin, C. E. Soc., 10; Exeter, C. E. Soc., 2.50; Franklin, C. E. Soc., 2.50; Greenville, Cong. Ch., S. S., 7.70; Jewett City, a mem. of Aux., 12.75, C. E. Soc., 3.50; New London, First Ch., Jr. C. E. Soc., 6.81, Second Ch., Aux., 26; Norwich, Second Ch., Aux., 10; C. E. Soc., 10, Park Ch., Aux., A friend, 100; Pomfret, Aux., 30; Wauregan, Aux., 25; Westminster, C. E. Soc., 3.06; Windham, C. E. Soc., 5,

254 82

*Hartford.*—A friend, 10, Mrs. Nathaniel Shipman, 50, A friend, 1,

61 00

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C. (of wh. 25 const. L. M. Miss May Smith), 80; Enfield, Aux., 36; Hartford, Asylum Hill Ch., Aux. (of wh. 25 by Mrs. George Kellogg, and 25 by Mrs. S. M. Capron const. L. M. Mrs. Bertha Capron Robbins), 61, Mission Study Class, 50, First Ch., Aux., 30.50, M. B., 18, S. S., 45, Prim. S. S., 8, Park Ch., Aux., 63, South Ch., Aux., 74, Windsor Ave. Ch., Aux., 67.75; South Manchester, C. E. Soc., 8; Terryville, Lois Gridley, 5.20; Windsor Locks, Aux., 230,

776 45

*New Haven Branch.*—Miss Julia Twining, Treas. Barkhamsted, Mrs. Alvord, 1, C. E. Soc. 2; Black Rock, Cong. Ch., C. E. Soc., 10; Bethel, Y. L. M. C., 15; Bridgeport, First Ch., Aux., 26, M. C., B. P. Mem. C., 57, Olivet Ch., Aux., 22.19, Park St. Ch., Aux., 150, South Ch., Aux., 2, C. Roll, 46; Durham, Prim. S. S., 1; Greenwich, Aux., 26; Ivoryton, C. E. Soc., 12.60; Litchfield, Aux., 50.47, C. Roll, 5.07; Meriden, Centre Ch., Sunbeam Circle, 5; Morris, S. S., 10; New Haven, A friend, 50, Centre Ch., Y. L. M. C., 300, Ch. of the Redeemer, B. B., 50, Prim. S. S., 6, United Ch., Y. L. M. C., 35, S. S., 7.50, Yale College Ch., Aux., 54; Norfolk, Aux., 78.79; Northford, M. C., 4.50; Norwalk, Sunbeam Circle, 5.19; Ridgefield, Prim. S. S., 5; Sharon, C. E. Soc., 19; Sherman, Aux. (with prev. contri. const. L. M. Mrs. J. M. Pickett), 10; Sound Beach (Greenwich), First Cong. Ch., W. F. M. Soc., 23; South Canaan, Aux., 10; Stamford, Aux., 25; Stony Creek, Jr. C. E. Soc., 4.13; Stratford, Aux., 47.25, Young Men's Bible Assc., 6; Torrington, Third Ch., S. S., 10.45; Wallingford, First Ch., S. S., 25; Waterbury, First Ch., Aux., 19.15; Watertown, L. W., 7; Westfield, C. E. Soc., 6.58; Wilton, S. S., 5, C. Roll, 1, C. E. Soc., 7.74; Woodbury, First Ch., C. E. Soc., 12.91, Prim. S. S., 2.36; Two friends in Litchfield Co., 200; Fairfield Co., General Th. Off., 16.71; N. Y., Lewisboro, Mrs. George Miller, 2,

1,497 59

*South Glastonbury.*—Cong Ch., L. M. Soc.,

10 00

Total, 2,599 86

## NEW YORK.

*Clifton Springs.*—Mrs. Elizabeth S. Clark, 10; East Bloomfield, Mrs. Eliza T. Goodwin, 4.10; New York, Annie M. Pollard, 2,

16 10

*New York State Branch.*—Mrs. F. M. Turner, Acting Treas. Dudley Memorial Fund, 1,000, A friend, 25; Albany, F. M. Soc., 35; Bay Shore, Ladies, 5.35, Girls' M. C., 65 cts.; Bedford Park, S. S., 5; Brooklyn, Plymouth Ch., Y. W. Guild, 14, Willoughby Ave. Ch., S. S., Home Dept., 35; Buffalo, Mrs. Ruth W. Bancroft, 100, First Ch., C. E. Soc., 10; Churchville, Mrs. George Savage, 10; Corning, Aux., 10.81; Cortland, Jr. C. E. Soc., 2.50; Flushing, Aux., 12.50, S. S., Home Dept., 6.37, Friendship Miss. Soc., 5; Gasport, W. M. Soc., 1; Homer, Aux. (with prev. contri. const. L. M.'s Mrs. Platte Knickerbocker, Miss Ellen F. Phillips, Mrs. W. F. Kettle, Mrs. C. A. Watson), C. E. Soc., 5; Jamesport, L. M. Soc., 7; Java, M. Soc., 2.60; New Haven, Aux., 23, Willing Workers, 10; New York, Pilgrim Ch., L. Soc., 38; Oxford, L. M. Soc., 25; Patchogue, C. E. Soc., 10; Poughkeepsie, Aux., 45; Saugerties, Aux., 5; Sherburn, Aux. (with prev. contri. const. L. M.'s Mrs. Charles Carrier, Mrs. Fred Tobey), 40; Smyrna, Aux., 3.80; Wadham's Mills, Miss. Soc., 5; Woodville, Aux., 6,

1,503 58

Total, 1,519 68

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 110; N. J., Montclair, Aux., 46,

156 00

Total, 156 00

## MARYLAND.

*Baltimore.*—

15

Total, 15

## FLORIDA.

*Interlachen,* Aux., 5; Ormond, Aux., 10; Tavares, Aux., 7,

22 00

Total, 22 00

## INDIANA.

*Lowell.*—Mrs. E. M. Morey,

2 40

Total, 2 40

## OHIO.

*Junction.*—Mrs. M. A. Milholland,

5 00

Total, 5 00

## MICHIGAN.

*Port Huron.*—First Cong. Ch., Mrs. C. B. Stockwell,

25 00

Total, 25 00

## CALIFORNIA.

*Pasadena.*—A friend,

1 40

Total, 1 40

## CHINA.

*Pao ting-fu.*—Miss Mary S. Morrill, 15, Woman's Miss. Soc., 6.74,

21 74

Total, 21 74

General Funds, 7,649 09  
 Gifts for Special Objects, 1,474 70  
 Variety Account, 110 60  
 Legacies, 7 84

Total, \$9,242 23



# Board of the Pacific



## AFRICA.

### TOURING EXPERIENCES IN SOUTH AFRICA.

FROM MISS LAURA C. SMITH.

ON Friday came an experience never to be forgotten. A young man, Hyoni by name, formerly a wild fellow, had been recently converted, and was said to be as zealous for good as previously for evil. He had been very anxious for his people, and pleaded for Christian workers to come and help him. So a meeting was appointed at his home, four or five miles away, down by the Umzumkulu. We were to start early in the morning, and at break of day I rose and looked out. A heavy fog enveloped everything. It had rained the previous day and night, and every blade of the tall grass hung heavy with its load of water, very wet. But the others were not to be daunted and so I was not, and off we started. But, oh! the slippery, sticky mud, the long, steep mountain path, down which we slipped and ran and jumped and stumbled! The soaking rain which overtook us! The heavy fog and the wet grass above our heads! I started on horseback, but was soon off, as riding was impossible down such a precipice.

Arriving finally, I went into a small hut with the girls and women who had come with me, and we sat in somewhat scanty attire while our clothes were washed and dried by a roaring fire. The people had scarcely expected us, but expressed great pleasure at our arrival, and brought bundle after bundle of *imfe* (sweet reed) upon which we regaled ourselves till they gathered. The sun came out bright and hot, and during the meeting the heat in the hut was almost unendurable. Over forty were present. We gave to them the message preached long ago in the wilderness, "Repent,

for the kingdom of heaven is at hand." Before I had finished the opening address one woman rose to say, "I choose the Lord." One of the Christians at once led in prayer for her. Soon another rose and another, until six had risen, and as each rose we paused in the preaching or singing for special prayer. One who rose was an old *isanusi* (witch doctor), with her filthy long hair hanging down on her shoulders. "All my life," she said, "I have served Satan; now I wish to leave him and serve the Lord." Two weeks after I saw this woman and two others in their first dresses, which they had bought at once as a sign of their conversion. Their hair was cut and combed, and tied with a clean handkerchief. The former witch doctor kissed my hand and said: "Praise the Lord! I am a new creature. I have left all the old darkness and come into the new light." The following Sunday two Christians went again to this kraal to preach, and three more rose to confess Christ, and on the next Sunday two more.

On Wednesday, having previously sent word and been assured of a welcome, I went to Kwahlulwana, accompanied by my boy of all work, Sihlahla, Martha, a girl from Umzumbe, and a young woman and her baby from Intimbankulu. A few years ago there was not a single Christian there, and the people were so hard and bitter that no one from the nearest mission station dared to go to them. But three young men went to Durban and were converted in our chapel. Coming home they began to preach, roused the people, built a tiny chapel, bought with money collected from the people, a large bell so heavy that I could not lift it at all, and one of them brought it on his shoulders all the way from Isipingo, over one hundred miles. Two Bibles, Testaments and hymn-books have been bought. Fifteen benches and a desk were made from trees cut in the bush, and a door was made from an old box. A neat piece of figured flannel was bought to cover the rude desk, and a lamp and kerosene for light in the evening. Earnest preaching has been done from kraal to kraal, and over sixty people, all young, have put on clothes. No outsider ever went to help them. No white missionary had ever heard of the place till a few months ago, when they came begging the Umzumbe church to send some one to them as teacher and preacher. They promised his support. Failing of this they wanted preachers to visit them as often as possible, and any and all would be most cordially received. Mabuda visited them in November, and I was the first white missionary to have ever been there. Last week a young man went from here to teach their school, which they had already attempted to carry on themselves.

After the meeting, Yedwana, the leader in the work, took us to his home, his father's kraal, for he is not yet married, and there was neatly spread a

tiny table with plates, knives, forks, cups and saucers; all our food was well cooked and served in good style, the young men having worked in kitchens in Durban. I have never seen anything like it in a kraal before. The evening was spent with a dozen young men in prayer and song, and then I was taken to my apartments, the hut of Yedwana's mother, where a luxurious couch (the best they had, consisting of a mat and a blanket), was spread for me on the floor. An admiring group of natives gathered round to see me make a few preparations for the night, reminding me of the stories which Chinese missionaries tell us. My long hair was the greatest wonder, and its fame spread far and wide. Soon we all wrapped our blankets about us and lay down. But before slumber had claimed us a terrific thunder-storm broke over us, and the rain came streaming in through the roof of the hut. The driest island was given to me. We folded up our belongings and sat on them to keep them dry, and pulling our blankets up over heads, waited till the storm was past and the floor dry enough to spread the mats again.

Saturday morning we went to the chief's for a meeting, having obtained his consent the previous day. Bakameva is a chief of a section of a large Celi tribe, and rules like Chaka of old with a rod of iron. For instance, no one in his land is allowed to walk using a cane, for his father is buried there. The cane striking the ground stabs his father's spirit. Any one discovered breaking this law is fined fifteen dollars. I can give only a short account of the meeting, which might fill many pages. The chief sat alone on his mat dressed in a tiger-skin "mutya," his pot of beer before him carefully covered. I was called to come before his majesty alone; the rest of the company waited outside. At a respectful distance sat some twenty men—all drinking—some typsy already. The chief had evidently resolved upon sport at my expense. Why had I come? Who was the great King, and had I ever seen him? Tell the name of some acquaintance who ever rose from the dead, etc. I asked that those who had come with me might enter. Why had we not come early in the morning? The beer was now prepared, the hut was small, and he would allow no one to sit at the back of the hut by the beer pots lest they drop in poison. Consent was at last given. A few words were spoken on darkness and light amid constant interruptions, and then as we were not allowed to pray, we adjourned to the grass outside.

Some fifty gathered, among them the chief's wives, who were soon driven away by the chief's head man with a long whip, remonstrating and pleading for mercy. The chief's mother, before whom Barnum's fat woman would pale, alone appeared to have no fear of him, and treated me with great kindness and respect. The place seemed to me the most heathenish I had

ever seen ; but even there the Lord can work, nay, has worked, so that the chief dare not hear or allow his wives to hear lest they be converted. Formerly he showed no such opposition. Why now? On Sunday seventy-five people (nearly all dressed) were packed into the tiny chapel. Many interesting testimonials were given. A prayer meeting at dawn, a kraal service and praise service by moonlight, were also held. The next day we started homeward, accompanied by four girls coming here to school, the first from that place.

FROM MISS L. W. MELLEEN.

I had an interesting trip not long ago, taking a girl to visit her sick mother. She walked, while I rode on horseback. We started soon after sunrise. It had rained the day before ; the people were out early planting their gardens, and the birds were singing songs of gladness and praise, and all nature was in tune, for it was a perfect spring day. Nomhlahle was happy in the thought of seeing her people and walked briskly ahead, relating her history to me by the way. . . . We found a cordial welcome on our arrival. The old mother, who was ill, was lying on a mat in the sun. Her first anxiety was as to what she should cook for the *inkosazana* (teacher). Nomhlahle sent the children off in search of eggs, and whisked the little ones off to put on their clothes. "Africa," a toddling three-year-old, came back in a shirt which she had made for him, treacle-stained and dirty, for which he was soundly reproved. The children flocked about her as though it were a great delight to see her, and were ready to run at her bidding anywhere.

When the hut grew too warm I went out and left Nomhlahle and the family to their chatter. The younger brother was mending the fence to the cattle kraal, and this gave me an opportunity for a quiet talk with him. Sitting on a bundle of sticks near by, I asked a few questions leading up to the subject of his salvation. He confessed that he was a sinner in God's sight and needed saving. Then there was a talk with the old mother, whose "only hope was in the Lord." Not long afterward they all gathered around, and we had the Lord's word to his disciples, "Let not your heart be troubled," and prayer. Nomhlahle talked beautifully to her mother, reassuring her in the faith, telling her there was nothing of earth but all of heaven for her, and urged the others who believed to pray often with her mother, and not to let the heathen friends come and lead her astray with their superstitions. She talked like a guardian angel and a chief's daughter—which she is—to them all, and they listened with respect to their Christian sister, as well they may, as she is all the light they have.

The ride back was beautiful over a charming highland country commanding a long stretch of sea view, the grass a velvety green, myriads of wild flowers everywhere. Here and there were signs of civilization in the upright houses of men who had left their heathen kraals, and little chapels with their iron roofs glistening in the sun. Nomhlahle pointed out the kraals of different girls—some near our path and some in the far distance—who had run away to the Ireland Home. We reached home about six o'clock after a day of varied experiences.



# Board of the Interior



*President.*

MRS. MOSES SMITH,  
115 S. Leavitt Street, Chicago, Ill.

*Recording Secretary.*

MISS M. D. WINGATE,  
Room 603, 59 Dearborn Street, Chicago, Ill.

*Treasurer.*

MRS. J. B. LEAKE,  
218 Cass Street, Chicago, Ill.

*Assistant Treasurer.*

MRS. ALFRED B. WILLCOX,  
4510 Greenwood Avenue, Chicago, Ill.

*Editor of "Mission Studies."*

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

*Chairman of Committee on "Life and Light."*

MISS MARY PAGE WRIGHT, Room 603, 59 Dearborn Street, Chicago, Ill.

---

## FOREIGN MISSIONS AND THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

BY MRS. H. R. LOVELL.

(Read at the State Association of Congregational Churches, Alpena, Mich.,  
May, 1899.)

At the earnest request of the President of the Michigan Branch, and by the courtesy of this reverend and honorable body, I am here to-day to present the cause of the W. B. M. I. The Michigan Branch of this Board, which is one of the fifteen State Branches, is but twenty-six years old this spring, and the mother Board thirty last October, and there lingers yet the question in some minds why the women took up the work in this organized form. Why was it not just as well for them to act as committees in the churches, and send the money directly to the American Board treasury?

The thing has had its history, which is not an uninteresting one. A glance at the earliest records of the American Board treasury reveals a surprisingly large proportion from women. One of the first legacies was the magnificent

gift of \$30,000 from Mrs. Norris. But reaching the treasury even before this was one from a poor working-woman, who, after a life of service at fifty cents a week, left the larger part of her fortune of \$500 to the American Board. The first offering west of the Alleghanies, save a dollar from a clergyman's pocket, was from the Female Charitable Society of Talmadge, Ohio, in 1816. About this time a spirit of organizing sprang up among the women of the churches, and by 1839 680 societies were in working order with three thousand local agents collecting funds. The decadence soon after of these societies came in part, doubtless, from the attempts of other charities to avail themselves of the efficiency and success of their plans. It was chiefly, however, owing to the lack of three things which the present woman's movement has,—the unifying of the work by uniting local organizations into central boards, the assuming by these boards a definite share of the work for which they are held responsible, and in which they have a close and direct connection with their own missionaries, and the wonderful providence of God in opening harems and zenanas, making a constant call for patient continuance in well-doing.

The earnest appeal of a woman in India to the fair daughters of Great Britain to come and teach the gospel to the wives and daughters of the converts in their own apartments led to the formation of a society in England for the promotion of female education in the East, which is still in existence. Mrs. Thomas C. Doremus, of New York City, the wife of a successful merchant, the mother of nine children, and a helper of every philanthropic work that came to her hand, tried to establish a similar one in this country; but the time was not yet ripe, and she carried the plans in her head and heart twenty-five years, till, helped by Mrs. Mason's report of opening zenanas, she made another attempt, and the result was the Union Missionary Society of New York City in 1861. This was a union of the ladies of several, if not all, the churches. It was under the auspices of this missionary society that the first single lady went into the foreign field. Mrs. Doremus accompanied her to Boston to secure passage for her in a sailing vessel, but it was so crowded that the captain refused to take another passenger. He was finally persuaded to consent to her going if her baggage was put in bags, so it could be stored away in corners. A piece of sheeting was soon converted into bags for this purpose, and she was allowed to go.

It was a grand dawning in this country of the idea that woman might work directly for woman in foreign lands. It could not have come before. There was need of the developing of woman's power that came through hospital service and sanitary commission. It was necessary that the Church should see its great loss in allowing this power to lie so long dormant in its



bosom, and should recognize the propriety of its being put forth in organized form. There was need, too, that men in heathen lands should be educated up out of companionship with their doll-slaves, and demand that their wives should be educated like those of their English friends. And when the time was ripe it was well there was one woman ripe for the time. This first one, Mrs. Doremus, was the beautiful star of chiefest honor who went before and led the way.

Seven years this society worked alone before its sister allies followed, but then they came in quick succession: the W. B. M. (Boston Board) in January, 1868, the W. B. M. I. (Board of the Interior) in October of the same year, the Pacific Board in 1873, and soon after the Hawaiian Board at Honolulu. So it is by a fourfold cord that the women of the Congregational churches are bound to that oldest society of all, the A. B. C. F. M. After these organizations, so rapid was the formation of auxiliaries in the churches, and so successful were they in raising funds, that they were scarcely out of their babyhood before some of the gentlemen, forgetting that Eve was only a helpmeet, were looking into each others' faces and wondering whereunto this thing would grow. Many, indeed, were fearful that woman was assuming a sphere of public activity for which she was never intended, and at the National Council held in Detroit about this time, the much lamented Dr. Goodell, of St. Louis, addressed the Council on the subject of woman's work in the churches, and said: "When we take the position that woman serves God best when she serves him least in public, and that she is doomed to perpetual and unqualified silence in the churches, then God sends a woman of exceptional gifts and graces to widen the thoughts and quicken the hearts of his people. If any brother desires to shut up this engine of God's power and sit on the safety-valve to keep order, let him. He will receive an early translation."

There have been some translations; indeed, I saw a worthy Doctor of Divinity, with hat in hand, translate himself with some rapidity from this Association when the vote was carried that women might be seated in it as delegates. With respectful regard, however, for this feeling on the part of the gentlemen, and some ladies too, perhaps, reporters were excluded from the early meetings of the Woman's Boards; and at one held in Chicago, addressed by the venerable Dr. Walker, of the Gaboon Mission, Africa, and afterwards by Mrs. Dr. House of Calcutta, at the close of Dr. Walker's remarks, an honored Secretary arose and said, "At this stage of the meeting the gentlemen are expected 'to fold their tents like the Arabs, and as silently steal away,'" and even the dear old missionary was not allowed to remain. How very absurd this seems to us in the light of to-day, since it has been found that we don't hurt anybody and nobody hurts us.

But while this woman's work for woman is entered into nobly and enthusiastically by many of the women of the churches, there are hundreds and thousands of them who feel no responsibility to fulfill the Lord's command to send the gospel to all the world. Some are only interested in what they call the home work; and I often think they are in the condition of Peter, who, not comprehending the extent of his commission, was confining himself to the circumcision till a heavenly vision convinced him that God had made of one blood all nations and Christ had died for all. It seems sometimes as if American people forget that Calvary was a Judean hill, and that we belong to the uncircumcision.

The two little words home and foreign when applied to missionary work assume strange significance, so that it is a far harder cross to solicit funds for one than the other. Women rarely refuse to give for the home work, but the woman who through self-consecration and prayer has come to feel it a duty and privilege to solicit for the foreign work is sure of many refusals. I have been astonished beyond measure to hear otherwise good Christian women say it was a question with them whether foreign missions had not done more harm than good, or that they did not think the whole African race worth the life of one good man. To say nothing of Bible teaching, I sometimes wonder how they studied their primary geography. In mine the European was only pictured as one of the five races of men. What has made the others to differ from us except this same knowledge of the love of Christ Jesus our Lord, which in our want of thought (just as bad in its consequence as if it were want of heart) we are withholding from them when we refuse to give for their enlightenment?

It seems to me there is no better way to help our country than to convert every possible foreigner before he passes our unguarded gates. When they are converted before they come over they send back the means to convert others. Some of the students in Euphrates College at Harpoot went to a town near by to try to sow good seed, but prospects were so discouraging they gave up the work. Years afterward some Armenians in this country went to the American Board with money to be sent to that very town for the building of a church and the support of a native pastor. This was the fruit of the students' seed-sowing. Madame Barakat, from the mountains of Lebanon, brought to American women the most pitiful tale of the awful thirst of her Syrian sisters for the water of life. And the sable daughters of Africa sent word by the returning missionary to the white-faced women of America to come over and tell them about Jesus. We could not refuse to listen to such appeals without quenching the light in our own souls. Self-preservation demands that we extend our light to those in darkness.

The success which has attended our woman's work for woman in foreign lands is such as to inspire us with earnest zeal and unbounded enthusiasm to continue it. God has signally blessed it in every way. The Woman's Board of the Interior began its work with a single missionary. To-day it supports seventy. It is no part of the plan of the Board to send out enough American women to give the gospel to the twenty-five million of women for whom the Congregational women in the Interior are holding it in trust, but to educate and train native girls and Bible women to go out and teach

others. To this end they have established in six different nations seventeen boarding schools for girls, two schools for training Bible women, sixty-nine village and day schools and a kindergarten, and employ sixty-four native Bible women and one hundred and twenty-six native teachers. All up and down these lands are found those who have gone out from our schools and are making Christian homes. Thousands are being taught the way of life, and the number increases yearly. Persecution and famine have tested the work, but to prove that it is of the Lord. It is not the missionaries and the Bible women and native teachers alone who are doing this. Dear sisters, we are the prime factors in the work, and to us belongs the keeping of it.

“O let us consecrate to God  
Our lives' whole sum,  
And show by deeds we mean the words,  
'Thy kingdom come.'”

---

## FOREIGN CORRESPONDENCE.

FROM MISS RUTH E. BUSHNELL.

ERZROOM, TURKEY, Dec. 3, 1899.

THIS has been a very eventful week. Sunday was as busy as usual, with our visit to our old lady in the morning, church service, Sunday school, Christian Endeavor meeting, dinner and our little service in the evening. Our Christian Endeavor service was the regular monthly consecration meeting, and of our twenty-nine active members only one was absent (she was sick), and everyone took some part. We also took up a missionary collection, and each girl, even the poorest, gave at least one *metallique*,—about one cent. Our December collection we are going to use at Christmas time in getting food and fuel for some very poor families. I am so pleased with the girls this fall. They are taking such an interest in our Christian Endeavor work.

### THANKSGIVING.

Thanksgiving Day we celebrated quite in American style. We had the school-children come at 8.30 in the morning, and had a prayer and praise meeting for half an hour. The girls repeated verses of praise and thanksgiving, many of them having learned them in English to surprise us. Then they mentioned many things for which they were thankful. At nine o'clock both the schools gathered in the chapel, where Mr. Bergholz, the American Consul, Mr. Stapleton and Bodvelli [Rev.] Dombalian made short addresses, interspersed with singing and repeating of psalms by the whole school.

At noon we went down to the girls' Thanksgiving dinner, which Mr. Bergholz had so bountifully provided for them. He sent over two large turkeys, ten chickens and a sack of potatoes, while Mr. Ojalro, his dragoon, sent a sack of apples and pears. They also had rice pilaf, and for a treat we gave them candy. How those girls did enjoy that dinner, and how they did eat! They kept Miss Lord and me busy every minute carving and serving.

The orphans had a lamb stuffed with rice and raisins and roasted whole.

Mr. Bergholz invited the boarders and teachers over to the Consulate in the afternoon to listen to the phonograph; so about half past two we took them over. They had never heard one before, and were delighted with it. He also gave them a large sack of candy. When we came away each of the girls said a few words in English, thanking him for all the good things of the day. It was a red-letter day in their lives, and one they will never forget.



RUTH E. BUSHNELL.

At six o'clock we gathered at Mr. Bergholz's for our Thanksgiving dinner. Besides our missionary company of seven, the English Consul and his wife, and Mr. and Mrs. Lamb were there. He had his dining room quaintly and artistically decorated with tall, beautiful rushes from the banks of the Euphrates. It looked like a fairy bower, and I almost expected to see the birds flitting in and out, and to hear their sweet, silvery notes.

After dinner we visited and listened to the music-box until 10.30, when we came home to think about our mercies and blessings, and get rested for a new day. . . .

#### A TYPICAL HOUSE.

I went to call on one of our schoolgirls who was ill, last week. In getting there we had to go through many side streets, where the snow was banked up ten feet high in places. As we entered the house we had to go down several steps into a room lighted by a hole in the roof covered with paper. This room had a mud floor, and was used as kitchen and dining-room. The cooking is done over a hole in the ground called a *tonier*, and there is a raised platform on one side of the room where they sit to eat their meals. We were conducted up a steep and narrow staircase, above which, on a shelf, was stored their winter's supply of bread, which is in flat sheets and is made in the fall. Many families live on bread and cheese. We were taken into a room about twelve by fourteen feet in size, which is sitting-room and bedroom for a family of five, and where at this time the girl and her grandmother were both lying in beds on the floor. They spread their *doshecks*, or beds, at night upon the floor, and roll them up and put them away in the daytime.

We were given cushions to sit on upon the floor, and then we listened to the mother as she related the illnesses of the whole family. I am getting somewhat used to sitting on the floor, though my feet are always in my way, and I never know what to do with them.

This house which I have described is a typical native house, though some of the "well-to-do" people have better ones with more furnishings.

#### BREAD MAKING.

Last week one of our neighbors sent word that they were making bread, and that if we wished to see how they did it we might come over.

Three or four women work all day and make enough to last two or three months. We went over and saw a very interesting sight. The floor of the room was covered with the bread already made, while at one side was a dish almost as large as a tub containing dough. The mother, two daughters and a servant woman were up to their elbows in the work, and liberally covered with flour. The dough is of a very dark color, and is rolled out in pieces about a yard long, a foot wide, and about as thin as pie crust. It is then stretched out on a cushion when it is ready for baking.

In one corner of the room is a hole in the ground about three or four feet deep and two feet in diameter. This hole, which is called a *tonier*, is walled up with brick. A fire is made in the bottom of this *tonier*, and when the bricks are hot the bread is slapped against the inside of the *tonier*, where it sticks two or three minutes until it is done.

How would you like that way of making bread? I imagine you would not like the taste of the bread, either. This bread serves as dishes, also, for some of the natives. A good many of the people eat nothing else but bread and cheese with tea.

[Tea is more used in Erzroom than in the interior generally, because of the Russian influence in that city, which is on the Russian frontier.—ED.]

The people here do not like our kind of bread any better than we do theirs.

Miss C. E. Bush, of Harpoot, who visited Erzroom last fall, wrote:—

The Misses Lord and Bushnell are working finely, and are such true yoke-fellows, apparently just made for each other. They are doing a beautiful work, but oh! amid what difficulties, owing to this old, worn-out school building. They have not wished to repair it, feeling that it is not right to lay out any expense on such an old concern; but they sadly need a new one.

The stairway they use most going to classes, and also descending to the front door is dark, steep and narrow,—so dark that one never really sees where he is stepping, and so steep it is very wearying to climb. The other day Miss Lord dropped a book on the stairs; it went down into a crack, and she could not reach it in any way. I did not know but I was going to disappear in the same way a few hours later!

Another stairway leads to a hall at right angles with it; and in walking along that hall or in coming out of the room at the head of the stairs, it would be the most natural thing in the world to tumble right down if not constantly on one's guard.

The floors are broken and old, and the young ladies have only one bedroom, and that much too small for two. They have no recitation rooms. I assure you it is enough to make one sick to enter the front door, it is so uninviting. Now when you realize that the air of this city is so vile that they cannot sleep with windows open at night save when it is freezing cold, and that the spiritual atmosphere is of like impurity, do you not think that these ladies ought to have a bright, airy, convenient home and school building, so as to make their labors lighter?

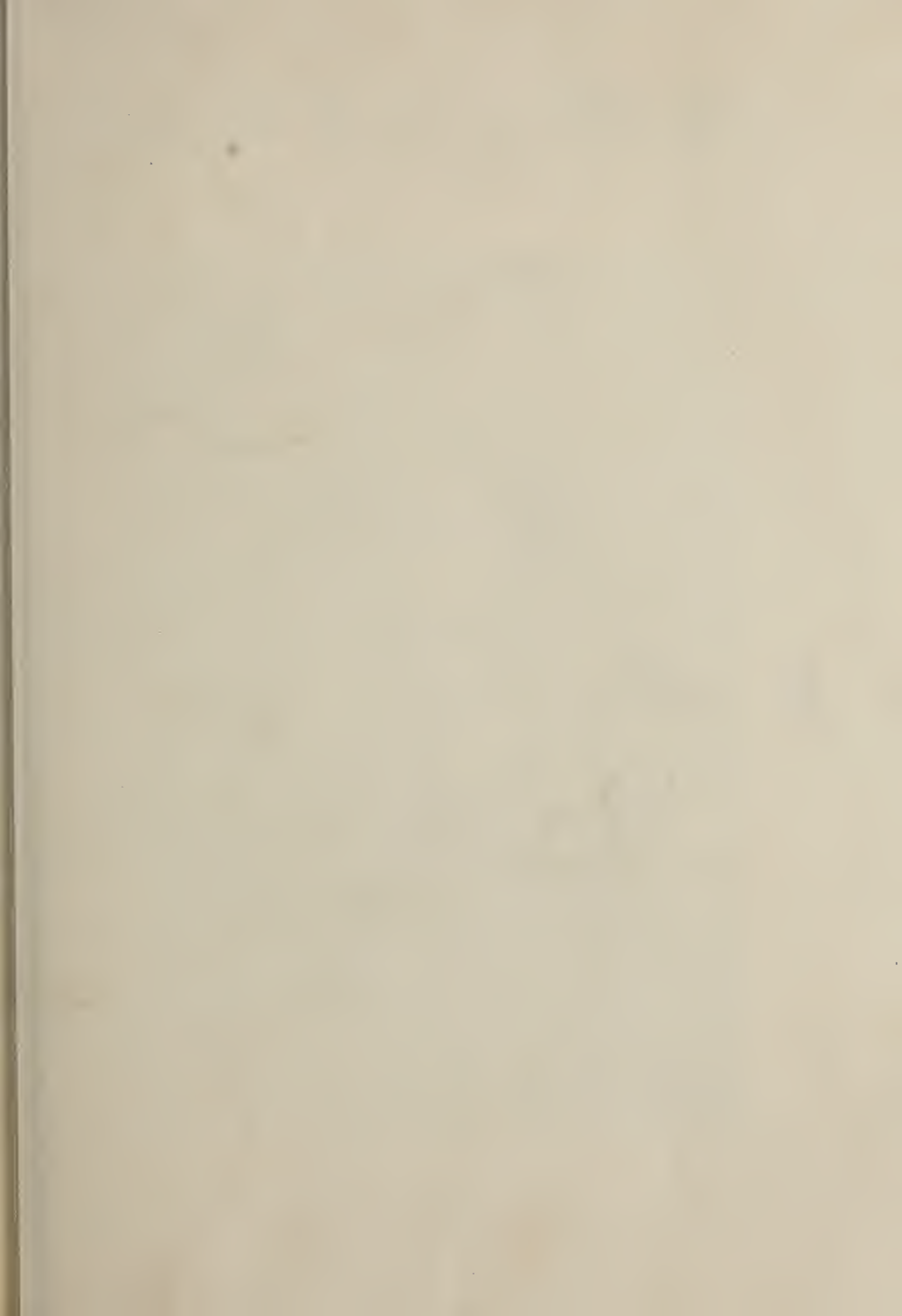
[Miss Bushnell's illness last winter emphasizes this plea. The Board of the Interior will be glad to name either an entire building or separate rooms in a new building at Erzroom, as may be desired by those who will contribute funds for that purpose. Correspondence on the subject may be addressed to Miss M. D. Wingate, Secretary, Room 603, 59 Dearborn St., Chicago, Ill.]

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 10, 1900, TO FEB. 10, 1900.

<table border="0" style="width: 100%;"> <tr><td>COLORADO . . . . .</td><td style="text-align: right;">348 64</td></tr> <tr><td>ILLINOIS . . . . .</td><td style="text-align: right;">1,273 58</td></tr> <tr><td>INDIANA . . . . .</td><td style="text-align: right;">42 58</td></tr> <tr><td>IOWA . . . . .</td><td style="text-align: right;">488 38</td></tr> <tr><td>KANSAS . . . . .</td><td style="text-align: right;">116 88</td></tr> <tr><td>MICHIGAN . . . . .</td><td style="text-align: right;">548 73</td></tr> <tr><td>MINNESOTA . . . . .</td><td style="text-align: right;">162 74</td></tr> <tr><td>MISSOURI . . . . .</td><td style="text-align: right;">151 06</td></tr> <tr><td>MONTANA . . . . .</td><td style="text-align: right;">18 00</td></tr> <tr><td>NEBRASKA . . . . .</td><td style="text-align: right;">48 75</td></tr> <tr><td>OHIO . . . . .</td><td style="text-align: right;">329 15</td></tr> <tr><td>SOUTH DAKOTA . . . . .</td><td style="text-align: right;">30 25</td></tr> <tr><td>WISCONSIN . . . . .</td><td style="text-align: right;">388 37</td></tr> <tr><td>GEORGIA . . . . .</td><td style="text-align: right;">8 00</td></tr> <tr><td>KENTUCKY . . . . .</td><td style="text-align: right;">30 00</td></tr> <tr><td>LOUISIANA . . . . .</td><td style="text-align: right;">13 77</td></tr> <tr><td>NEW YORK . . . . .</td><td style="text-align: right;">5 00</td></tr> <tr><td>TENNESSEE . . . . .</td><td style="text-align: right;">1 00</td></tr> <tr><td>MICRONESIA . . . . .</td><td style="text-align: right;">25 00</td></tr> <tr><td>TURKEY . . . . .</td><td style="text-align: right;">3 00</td></tr> <tr><td>MISCELLANEOUS . . . . .</td><td style="text-align: right;">34 77</td></tr> <tr><td>Receipts for the month . . . . .</td><td style="text-align: right; border-top: 1px solid black;">4,067 65</td></tr> </table>	COLORADO . . . . .	348 64	ILLINOIS . . . . .	1,273 58	INDIANA . . . . .	42 58	IOWA . . . . .	488 38	KANSAS . . . . .	116 88	MICHIGAN . . . . .	548 73	MINNESOTA . . . . .	162 74	MISSOURI . . . . .	151 06	MONTANA . . . . .	18 00	NEBRASKA . . . . .	48 75	OHIO . . . . .	329 15	SOUTH DAKOTA . . . . .	30 25	WISCONSIN . . . . .	388 37	GEORGIA . . . . .	8 00	KENTUCKY . . . . .	30 00	LOUISIANA . . . . .	13 77	NEW YORK . . . . .	5 00	TENNESSEE . . . . .	1 00	MICRONESIA . . . . .	25 00	TURKEY . . . . .	3 00	MISCELLANEOUS . . . . .	34 77	Receipts for the month . . . . .	4,067 65	<table border="0" style="width: 100%;"> <tr><td>Previously acknowledged . . . . .</td><td style="text-align: right;">7,830 92</td></tr> <tr><td>Total since Oct. 20, 1899 . . . . .</td><td style="text-align: right; border-top: 1px solid black;">\$11,898 57</td></tr> <tr><td colspan="2" style="text-align: center; padding: 10px 0;">ARMENIAN RELIEF FUND.</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">5 00</td></tr> <tr><td>Already forwarded . . . . .</td><td style="text-align: right;">5 00</td></tr> <tr><td>Total since Oct. 20, 1899 . . . . .</td><td style="text-align: right; border-top: 1px solid black;">\$10 00</td></tr> <tr><td colspan="2" style="text-align: center; padding: 10px 0;">INDIA RELIEF FUND.</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">28 50</td></tr> <tr><td colspan="2" style="text-align: center; padding: 10px 0;">ADDITIONAL DONATIONS FOR SPECIAL OBJECTS</td></tr> <tr><td>Received this month . . . . .</td><td style="text-align: right;">416 27</td></tr> <tr><td>Already forwarded . . . . .</td><td style="text-align: right;">214 75</td></tr> <tr><td>Total since Oct. 20, 1899 . . . . .</td><td style="text-align: right; border-top: 1px solid black;">\$631 02</td></tr> </table>	Previously acknowledged . . . . .	7,830 92	Total since Oct. 20, 1899 . . . . .	\$11,898 57	ARMENIAN RELIEF FUND.		Received this month . . . . .	5 00	Already forwarded . . . . .	5 00	Total since Oct. 20, 1899 . . . . .	\$10 00	INDIA RELIEF FUND.		Received this month . . . . .	28 50	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS		Received this month . . . . .	416 27	Already forwarded . . . . .	214 75	Total since Oct. 20, 1899 . . . . .	\$631 02
COLORADO . . . . .	348 64																																																																				
ILLINOIS . . . . .	1,273 58																																																																				
INDIANA . . . . .	42 58																																																																				
IOWA . . . . .	488 38																																																																				
KANSAS . . . . .	116 88																																																																				
MICHIGAN . . . . .	548 73																																																																				
MINNESOTA . . . . .	162 74																																																																				
MISSOURI . . . . .	151 06																																																																				
MONTANA . . . . .	18 00																																																																				
NEBRASKA . . . . .	48 75																																																																				
OHIO . . . . .	329 15																																																																				
SOUTH DAKOTA . . . . .	30 25																																																																				
WISCONSIN . . . . .	388 37																																																																				
GEORGIA . . . . .	8 00																																																																				
KENTUCKY . . . . .	30 00																																																																				
LOUISIANA . . . . .	13 77																																																																				
NEW YORK . . . . .	5 00																																																																				
TENNESSEE . . . . .	1 00																																																																				
MICRONESIA . . . . .	25 00																																																																				
TURKEY . . . . .	3 00																																																																				
MISCELLANEOUS . . . . .	34 77																																																																				
Receipts for the month . . . . .	4,067 65																																																																				
Previously acknowledged . . . . .	7,830 92																																																																				
Total since Oct. 20, 1899 . . . . .	\$11,898 57																																																																				
ARMENIAN RELIEF FUND.																																																																					
Received this month . . . . .	5 00																																																																				
Already forwarded . . . . .	5 00																																																																				
Total since Oct. 20, 1899 . . . . .	\$10 00																																																																				
INDIA RELIEF FUND.																																																																					
Received this month . . . . .	28 50																																																																				
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS																																																																					
Received this month . . . . .	416 27																																																																				
Already forwarded . . . . .	214 75																																																																				
Total since Oct. 20, 1899 . . . . .	\$631 02																																																																				
<p>MRS. E. M. WILLIAMS, Ass't Treas.</p>																																																																					



**For use in Library only**

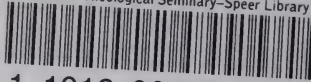
1943



**For use in Library only**

I-7 v.30  
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7352